

The Improvement Era

CHURCH OFFICE

APRIL, 1941
VOLUME 44 NUMBER 4
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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

BENTONITE is a form of clay which has the curious property of absorbing from three to seven times its volume of water and expanding to more than six times its original volume. Dams and walls of reservoirs are sealed by making a soupy mud of bentonite and forcing it under pressure into the sand or gravel beds.

COBRA venom is reported to relieve the severe pain of cancer, locomotor ataxia, and some other conditions without any dulling or depressing effect on the mind, giving instead a stimulating effect. Given in suitable doses nearly two-thirds of a group of patients suffering from advanced cancer were relieved of pain by the venom. At least half of those treated having chronic arthritis, neuritis, and neuralgia have found some relief from pain. Though the effect in relief of pain is slower than morphine, it lasts longer.

THE largest fresh-water fish in the world, the arapaima, lives in the waters of the Guianas in South America. It grows as long as fifteen feet but is sluggish and stays near the bottoms of the rivers.

By use of the spectroscope to analyze light coming from it, the north Pole Star has been found to comprise two stars revolving around each other in four days, a third star in a period of twelve years, and a fourth star revolving in a period of about twenty thousand years.

THE Mississippi River has made many changes in its course. By cutting through narrow necks of land it has straightened and shortened its course by as much as thirty miles. These cut-offs have placed river towns into rural districts and built up sand-bars and forests in front of them. By moving sidewise at Hard Times, Louisiana, the river is two miles west of the region it used to occupy. The original site of the settlement is not now in Louisiana but on the other side of the river in the state of Mississippi.

MANY leguminous crops would be benefited by the presence in the soil of the proper strains of those nodule-forming bacteria which fix nitrogen from the air. Tests with garbanzos in California have shown that larger yields can be obtained by inoculating the seed with the proper strain of these bacteria.

(Concluded on page 196)

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The John Deere Side-Delivery Rake is the only rake that gives you the floating cylinder, inclined frame, and quick-detachable curved teeth. And it's that combination of features that gives you the leaf-saving performance that means hay of highest quality—hay that's high in feeding value—that means profit whether you feed or sell your crop.

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Only the John Deere Side-Delivery Rake gives you this combination of leaf-saving features. See your John Deere dealer.



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There's a John Deere Loader for every crop. The combination raker bar-cylinder loader with floating cylinder, shown here, has three-point mounting with pivoted fore-truck which folds for ease in storing loader.



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John Deere builds a press for every requirement. The time, labor, and money-saving windrow pick-up press, shown here, takes hay from windrow to bale in one fast, leaf-saving operation.

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Please send me complete information on the hay tools I have checked:

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☐ Loaders
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Town.....State.....

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MOLINE, ILLINOIS

The Improvement Era

"The Glory of God is Intelligence"

APRIL, 1941

VOLUME 44 NUMBER 4

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Marba C. Josephson,
Associate Editor
George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
J. K. Orton, *Business Mgr.*

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The Cover

THIS impressive photographic study of the entrance to the Church Administration building in Salt Lake City is the work of A. Quentin Howard. Through this door goes the leadership from throughout the Church at conference time, and all the year.

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EXECUTIVE AND EDITORIAL OFFICES:

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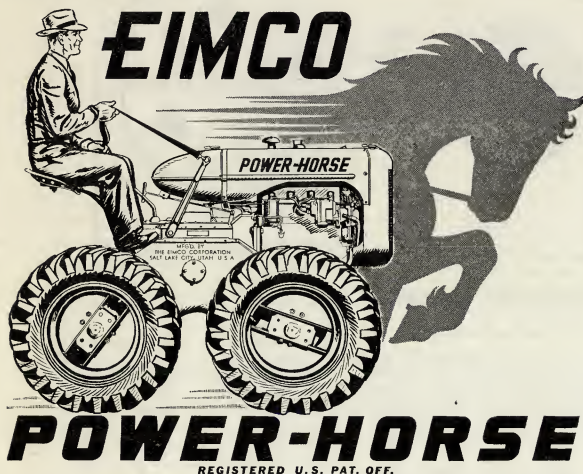
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side, or wheel and swing the other around, the Power-Horse can **REVERSE** one side while the other goes forward. This permits turning the Power-Horse on its own wheel base and gives such amazing flexibility of operation that time and money are saved at every round. Steering fatigue is practically eliminated because a light pull, or release, of one or both lines is the only effort required, no matter how rough the ground or how sharp the turn.

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No other tractor can maneuver a spreader in and out of a corral or barnyard so easily as the Eimco Power-Horse. Its positive drive to all four wheels gives ample traction—even on slippery barnyard ground.



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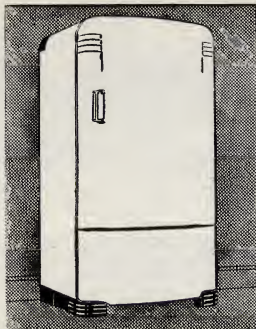
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T E L E F A C T

THE FEDERAL GOVERNMENT 1941-1942

INCOME



EXPENDITURES



SCIENCE SERVICE-PICTOGRAPH CORPORATION 4-10

Exploring the Universe

(Concluded from page 193)

A VERY promising method of controlling Bang's disease in cattle has been found in calf and heifer vaccination. This method has been successful in completely ridding one herd of infection, and wider use is being tried.

A NEW method of controlling rodents, and their fleas, has been developed, good for year-round use. A small quantity of liquid methyl bromide is applied at each burrow opening.

STUDIES on heredity and chicken eggs have found that the thickness of the egg shell is partly determined by heredity and that the percentage of firm albumen in the eggs is an inherited characteristic.

IT HAS been found that windbreaks have a marked influence in increasing both the size and quality of fruit produced by well-protected orange trees.

In southern California there are more than two thousand miles of windbreaks.

THE horsetail weed is a natural gold miner. When it grows in soil with a gold content it absorbs the gold; hence gold-prospecting can be done by burning the plant and analyzing the ashes. Tin, nickel, silver, copper, and other metals can be similarly located by plants concentrating them from the soil.

PERFORMANCE reading tests have uniformly shown that Old English is read about twelve per cent more slowly than ordinary type face.

WHEN the rush of water in the Saguenay River, Quebec, was too swift to permit the building of a foundation for a power dam, the dam was built standing on one end on a bank of the river. This concrete block of eleven thousand tons, ninety-two feet high, forty-five wide, and forty thick, was toppled across the river into its permanent place by a properly placed dynamite charge of a thousand pounds.

T E L E F A C T

U. S. EXPORTS TO LATIN AMERICA



SCIENCE SERVICE-PICTOGRAPH CORPORATION 3-19

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McCormick-Deering
HAY MACHINES



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The NEW McCormick-Deering No. 15 Pickup Baler means high-quality hay production, with a minimum of labor and equipment, for the average diversified farm. Valuable food elements are retained in windrow baling, as leaf loss is greatly reduced.

The No. 15 bales from 1 to 2 tons an hour. Our catalog on baling hay and combined straw will tell you all about it. Drop us a post card; we'll be glad to send you full information.

Choose from the reliable McCormick-Deering Hay Machine line this year for a quick, clean job. It's *complete* in every respect, whether you put hay away in mow or stack, chop it green for the silo, or bale it from the windrow.

There are mowers for practically any size and make of tractor, and a new Zerol-gear Horse-Drawn Mower. You have a choice of two pickup balers, besides a complete list of dump rakes, tedders, side-delivery rakes, sweep rakes, loaders, green crop loaders, hay choppers, stackers, and hay presses.

See your McCormick-Deering dealer for information on any hay machine, or write us for descriptive catalog.

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Likewise, when the sun and the speedometer both swing high, the OIL-PLATING isn't all thinning out and drizzling down. It stays plated up against needless wear. And that's more than half of the battle for oil economy.

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CONFERENCE BROADCAST

By Andrew M. Andersen

THE colors in the great audience blend like those of windswept fields of wild flowers on brown hills. From the pulpit come the clearly spoken words of Richard Evans.

"Do not punctuate the broadcast with coughing," he says. "We are speaking to an uncounted multitude—to the far places of the earth."

A reverie descends, gentle as sleep. The present recedes, wringing the colors of their vividness as though blighted by northern frosts. Intent faces looking towards their speaker become bearded and sun tanned. In the pulpit stands a stocky man.

"There are gratifying reports," he announces. "We have just dedicated Palestine. A hundred missionaries are in Europe."

Then he quotes an ancient prophecy. "And this gospel of the kingdom shall be preached in all the world."

Like a cloud edging the sun comes a realistic doubt to the mind. "How can these things be brought about? The messengers are so pitifully few. Men are born into the world faster than all the missionaries can reach them. It is as though a tiny mountain stream drains of watering all of the deserts on earth."

But there is neither qualification nor uncertainty in the speaking of the prophecy.

Time marches across the years with a steady step. Color returns into the scene below as if a few spring flowers have survived the frosts. Other men, one by one, step behind the sacred pulpit, speak, and then pass into eternity. Snatches of their messages come across the spaces to the terraced balcony.

"We have missionaries in Japan. There are a thousand missionaries in the world."

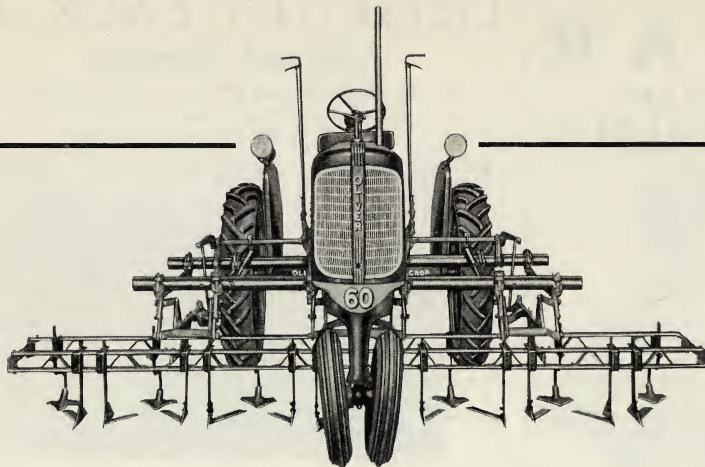
Like an antistrophe, there is always the refrain of the prophecy.

"And this gospel of the kingdom shall be preached in all the world."

The conferences grow larger. From poplar-shaded villages on the banks of the Muddy, the Rio Virgin, the Snake, and from other distant places come the Saints, seeking the things that are eternal. The tabernacle overflows. Authorities are assigned to address the meetings on the grounds outside. Then loud speakers carry the messages from the tabernacle itself.

"We have opened the South American Mission." "We have established a stake of Zion on the Pacific coast." "We have two thousand missionaries in the field."

(Concluded on page 230)



BUY YOUR BEET TOOLS THE RIGHT WAY—THE 3-T WAY

Here's a sugar beet cultivator that's easy to handle, makes real speed in your fields and is economical to operate. It's Oliver. And it's midship mounted on the biggest "little" tractor ever built—the new Oliver 60.

This midship mounting is a real feature. Your cultivator is right up in front where you can see what you are doing. This mounting holds the tools in position and parallel to the ground. No matter what depth they're set, they'll follow the contour of the ground and every shovel enters the ground alike.

Here's the way to prove this to yourself. It's the Oliver Think. Talk. Test formula—Think about all the things you want a tractor and cultivator to do on your farm—how you want 'em done—the kind of performance you demand. Then, Talk to your neighbors and friends who own Oliver equipment and find out how it performs for them. Then, Test. Make your own test of an Oliver 60 with a mounted four or six-row beet cultivator in your own fields. Put them through the stiffest paces you know how. Then you'll know why we say, "When You Think. Talk. Test—We Think You'll Find Oliver's Best."

OLIVER SUPERIOR NO. 9 BEET DRILL

Try this one out in your field, too. The No. 9 sows with precision because it has the Superior double run force feed. It gives you uniform depth and covering. If you wish you can have it equipped with Kelly or Blackfoot boot and a fertilizer attachment with the famous Oliver finger feed.



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LOOKING BACK AT *Ancient America*

By WILLIAM and DEWEY FARNSWORTH

Publishers of "Buried Empires of South America"
and "Grandeurs of Ancient America."



KABAH

The city of Kabah is directly south of the great city of Uxmal in Yucatan. The first view discloses a huge mound or platform of stone, containing no less than eight million cubic feet of solid stone cemented and surmounted by splendid buildings of astounding proportions. One immense structure is the temple of justice containing many rooms, some of which are so badly ruined it is impossible to estimate their number.

THE COLOSSAL HEAD OF HUEYAPA

In the vicinity of Vera Cruz in the little village of Tres Zapotes, recent remarkable discoveries have been made. One is in the form of a giant stone head, skillfully carved from a large block of basalt which had become blackened from exposure to the elements. The head terminates at the neck, resting on a foundation of unworked stones.



THE GREAT ARCH OF LABNA

(Below)

The ancient ruined structures of Central America present one great contrast to modern architecture, in the absence of the arch. The Mayas were greatly restricted in their architectural achievements because they never discovered the principal of the true arch. Their temple walls were very thick and high, being divided into single chambers which were extraordinarily narrow in comparison to their length and height. Perhaps their chief reason for constructing their buildings in this manner was that it permitted the erection of a very lofty and imposing roof comb, which could be easily spanned by the overlapping of single stones. As there are usually exceptions to the general rule, so there appears to be in the matter of the arch as in the ruined city of Labna, situated in the interior of Yucatan, where stands a celebrated Maya arch. This is a perfect specimen of this principle of architectural development and for nearly a thousand years has withstood the ravages of the elements and is still in sound condition.



A Word of Caution Concerning the Grand Coulee Project, Washington

By C. ORVAL STOTT
Executive Secretary, Church
Agricultural Advisory
Committee

BEFORE land is purchased under the Grand Coulee Project in the State of Washington, our people are urged to find out for themselves the location, the quality of soil, and when irrigation water will be delivered. People should know the facts and then act accordingly. It would be well for prospective purchasers to obtain information from the Church Agricultural Advisory Committee, 10 So. Main, Salt Lake City, or write the Reclamation Service, Washington, D. C., or Coulee Dam, Washington.

The following paragraphs are brief excerpts quoted from recent releases of the Department of Interior, Bureau of Reclamation:

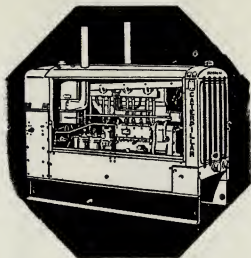
"I wish I could get the word to everybody that all the land which is to be irrigated by the Columbia Basin Project is being appraised impartially by the Government, and that these appraisals will be made available free to those who inquire. There certainly is no reason for anyone to be in a hurry to buy land in the area if he intends to farm it by irrigation from the project, since the irrigation canals have not as yet been begun and cannot be ready for use in several years."

"Although Grand Coulee Dam is nearing completion, the irrigation system must be constructed before water can be made available to irrigate any of the land. At the rate of construction planned, 50,000 acres will receive water in 1944, and thereafter from 50,000 to 70,000 acres or more will be added each year, until all of the 1,200,000 acres receive water, which will probably take about 25 years."

"All irrigable land held in private ownership by any one owner in excess of 40 irrigable acres (80 acres for husband and his wife) shall be designated as excess land, and as such shall not be entitled to receive water from said project, and no owner of such excess land shall receive water therefrom for any part of the lands owned by him if and so long as he shall refuse to sell any excess lands owned or held by him, under terms and conditions satisfactory to the Secretary of Interior and at prices fixed in the appraisals made and approved as provided by the Act."

"The Bureau of Reclamation, in cooperation with 40 other agencies of the Federal, State, and local Government, industries, educational institutions, and civic organizations, has launched joint investigations to plan for the successful settlement and development of the Columbia Basin area. Anyone interested can obtain additional information by writing to the Commissioner, Bureau of Reclamation, Washington, D. C., or the Supervising Engineer, Bureau of Reclamation, Coulee Dam, Washington."

The fields covered are too numerous to
(Concluded on page 232)



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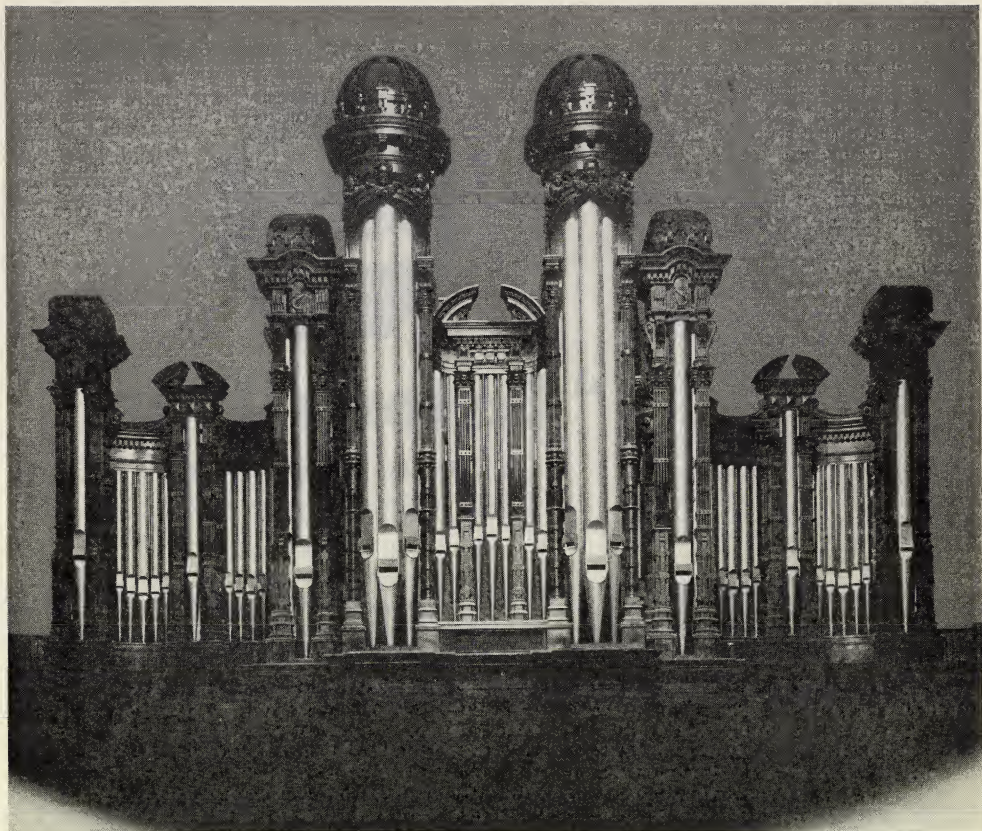
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YOUR rich voice vibrates echoes of the past;
 In it we hear the chant of pioneers,
 Legato notes of plodding oxen hoofs
 And wagon wheels that turn back through the years.

THEY take us to a grove of tall white pines
 With winged coloratures; where Boreas plays,
 And draws his rhythmic notes from fine-strung boughs
 With deep crescendos in rich overtures.

By EDNA
 S. DUSTIN

The ORGAN SPEAKS

IN thundering notes we hear the bison hoofs
 Of herds whose hides were boiled down for the glue,
 And chiming scales of axes forming pipes,
 And hum of saws as they assembled you.

SMALL wonder your great chest expands with pride
 And echoes that past caravan's refrain!
 What other organ's voice has laced the earth
 And made God's white pine forest live again?

The Editor's Page

Criticism

IF A PERSON HAS A DESIRE TO FIND FAULT, HE CAN ALWAYS FIND SOMETHING TO FIND FAULT WITH.

By PRESIDENT HEBER J. GRANT

I CALL to mind that my first public speech in Tooele, sixty-one years ago, lasted seven and one-half minutes, and I told everything I could think of in that seven and one-half minutes and part of it I told twice. That night, as we were going out of the meeting, I heard a man say: "Well, it is a pity that if we have to have a boy preside over this stake of Zion, the Authorities of the Church could not find one with sense enough to talk ten minutes."

When I heard that remark—I do not suppose it was intended for my ears; or possibly the party making it intended that I should hear it—it impressed me this way: Here is a man who has come to meeting to find fault. If a person has a desire to find fault with the organization of a stake or of a ward, or of anything else in the Church, he can always find something to find fault about. But if he has a desire to go to a meeting with the intention of sustaining, upholding, and supporting whatever may be decided upon by the Authorities of the Church, he will find something to cause him to rejoice.

As an illustration on the other hand, I met a brother after that meeting who shook hands with me and said: "Every particle of strength and all of the ability that I as an individual possess I pledge to you. I realize what a great task it must be for you as a young man to be called upon to preside over an entire stake of Zion, and you can count on me for the very best that is in me." That is the difference.

We find about what we are looking for in life. As a matter of fact, if you stop to reflect, there was only one living person who had any right to complain about my being made the president of that stake, and that person was Heber J. Grant. I had a very profitable business at the time, making me several thousand dollars a year, that I had to throw over my shoulder when I was made the president of the Tooele Stake of Zion. My income fell off nearly two-thirds. Out of what was left, I had to keep a team and hire a boy to take care of it, and to drive to Garfield Beach every week to meet me and take me back to my home in Tooele, and then I had to travel around the stake.

In addition, I had to pay donations in Tooele and in Salt Lake, because in Salt Lake they said,

"You make your living here; you ought to help us."

They called on me for assistance in building the Salt Lake Assembly Hall when I was living in Tooele. So my income fell off and my donations increased. I never made a dollar in Tooele during the two years I was president of that stake, and my expenses were very much greater than they had been before. There was no allowance made to stake presidents for expenses, and at that time the Church did not pay a dollar towards the cost of erecting meeting houses; the people did it all themselves. So there was one individual and one only who had any right to complain and that was your humble servant.

John Taylor, the president of the Church, and both of his counselors, and Apostle Francis M. Lyman were the Authorities that came out to Tooele to install me. I suppose they thought it needed an immense amount of authority to put in a young man as the president of that stake, and they were there to do it.

I took it for granted that the Lord wanted me to go there or Brother Taylor would not have been inspired to call me there. I did not want the job. I often said to Brother Lyman: "I would be simply delighted if they would call me on a mission for ten years, with the privilege after ten years of going back to Salt Lake to be born again, financially speaking, instead of being buried alive out here. I can never get out of this job as long as I behave myself. I am stuck here forever; I cannot afford to resign; I know the Gospel is true, and I will stick with it." I did not see any way out of it except to act in such a way that they would put me out of the position.

I had no doubt but that I could do my duty out in Tooele. I had no doubt, notwithstanding my lack of ability, but that I could do my duty in the Church as one of the Apostles; and, notwithstanding I felt it was beyond my capacity to be the President of this Church, when, in the providences of the Lord, that call came to me, I had no doubt that I would be given the power to discharge the responsibilities that devolved upon me. I believed that unless the Lord would give me the ability and the power to accomplish the labors that came my way, I never would have been made the President of the Church.

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USING NAMES "IN VAIN"

By JOSEPH FIELDING SMITH

*Of the Council of the Twelve and Chairman
of the Melchizedek Priesthood Committee*

A WORD TO STAKE PRESIDENTS, BISHOPS, AUXILIARY HEADS, AND PRESIDING OFFICERS THROUGHOUT THE CHURCH CONCERNING THE USE OF TITLES AND OFFICES IN THE PRIESTHOOD AND CONCERNING INTRODUCTIONS, COMMENTS ON SPEAKERS, UNNECESSARY SUMMARIES OF WHAT SPEAKERS HAVE SAID, AND "MULTIPLYING WORDS."

IN THE revelation on Priesthood given March 28, 1835, the Lord declared that there are "two Priesthoods, namely the Melchizedek and Aaronic, including the Levitical Priesthood." The first, or greater, is called the Melchizedek Priesthood after the name of the righteous king of Salem because he was such a great High Priest. This is done, the Lord declares, "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name."

From the very beginning of time, the sacred name of the Supreme Being has been held in the greatest reverence and respect by the servants of the Lord. We are informed that the true pronunciation of His name by the Hebrews was lost, because they scrupulously avoided mentioning it, substituting in its stead "one or other of the words with whose proper vowel-points it may happen to be written." One of the commandments of the decalogue is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This commandment He repeated frequently through His servants the Prophets and it is further written in the commandments given to Moses, "He that blasphemeth the name of the Lord, he shall surely be put to death."

There is nothing that should be held in more sacred reverence and respect than the name of the Supreme Being and the name of His beloved Son, our Redeemer. Satan puts it into the hearts of men to blaspheme the name of the Lord, and the more vulgar and obscene a man becomes the greater is his tendency to violate this sacred commandment. It seems a strange thing that characters of this kind are never satis-

fied to swear in the name of mortal men, but always in the name of Deity, which rebellion seems to be in keeping with their wickedness.

Even in the preaching of the Gospel the Elders of Israel should exercise great care not to repeat these sacred names too frequently and needlessly when other terms of designation will suffice. There are occasions when the use of these sacred names or titles may properly be used, and the Lord, Himself, has given us this privilege, for instance, in the blessings of the Sacrament; but it is well for those who address the congregations of the people to use these holy names sparingly when other expressions will suffice. The term "Lord" whether applied to the Father or the Son is permissible, and in speaking of the Son we may properly refer to Him as our Savior or Redeemer and not always by the familiar use of His name.

Reverence should also be given to other sacred titles or names. Frequently we hear the brethren of the General Authorities addressed on the street and in private conversations as well as in public by their titles or the offices which they hold in the Priesthood. This should be avoided except at the time and place when such usage would be proper. For example it is not the best form to refer to a member of the Quorum of the Twelve as "Apostle" either in speaking of him or to him. The Lord has given us the general designation of "Elder" which may be applied to any man holding the Melchizedek Priesthood, and no matter what office a man may hold, it is an honor for him to be so designated and addressed.

It has become customary through long established usage to refer to

the first President of the Church as "The Prophet Joseph Smith," or "Joseph Smith, the Prophet." This is permissible because of the great honor which was bestowed upon him and the great work which he accomplished under the hand of the Lord and the fact that he long since departed this mortal life. If he were here, he would be happy to be called, as he was by members of the Church in his day, "Brother Joseph." This was not said in the spirit of familiarity but in the spirit of love and respect.

In addressing a member of the First Presidency it is perfectly proper to say, President Grant, Clark, or McKay, and the same designation should be applied to the President of the Council of the Twelve Apostles. These brethren will take no offense or consider it an act of disrespect if they should be called "Brother," for it is also an honor to belong to the brotherhood of the Church and in fellowship with the faithful members. The proper title by which the members of the Council of the Twelve Apostles and the First Council of Seventy may be called is that of "Elder." This title may also be applied to the members of the Presiding Bishopric, although the title "Bishop" has been used from the beginning and may be without offense, whether applied to the Presiding Bishopric or to other bishops in the Church.

In introducing one of the members of the Council of the Twelve Apostles or of the First Council of Seventy, the brother conducting the exercises in the meeting may say, Elder, or Brother, of the Council of the Twelve Apostles, or of the First Council of the Seventy.

The presiding officer in a meeting when introducing a speaker, especially one of the General Authorities of the Church, should not indulge in flattering remarks or make a long eulogy. What may be said should be brief; if there is occasion to make a remark better to identify the speaker it should be given as a matter of explanation or identification without any word that may cause embarrassment to the person so introduced. It has happened at times that the brother conducting the exercises when giving an introduction has taken a good part of the time allotted to the speaker. This is a fault frequently indulged in by inexperienced presiding officers. Brief introductions will be appreciated by the brethren and very brief comments, if any are necessary, at the close of their remarks.

RETURN

By CHRISTIE LUND COLES

A short story in which the eyes of a young lad open to deeply stirring realities

PAPA was home! As I stood in the stuffy parlor that had hardly been opened since he left, with its red plush sofa, newly dusted organ, and high book-cases, my very blood seemed waiting and my heart hit like unkind knuckles against my scrawny ribs.

Seeing him again, the last two years seemed like a dream. It seemed only yesterday that he had stood here to say goodbye. The air had had the same weighted stillness, a sort of breathlessness such as a room has when the dead are lying there—a stillness punctuated only by the late-summer drone of bees and the quick chirp of birds.

I had felt myself older and more controlled than either he or my mother as they said goodbye. He had asked us not to cry; yet his own mouth had quivered behind his soft, black beard, and Mother had wept openly on his shoulder. The other children had whined like small puppies—with no idea of why they were whining. I, alone, had not wept.

Papa had taken me into the small green summer-house off the kitchen earlier in the day and explained to me that every Mormon man hoped to fill a mission for his Church, hoped to go out into the world and make converts no matter what personal sacrifices he was called to make. He was to go without "purse or scrip" and the Lord would provide, would open the way for him and for those at home. He concluded by telling me that since I was the oldest child at home my responsibility would be great. I must help Mama care for the smaller children, must take a man's place in caring for the three cows, the chickens, the garden, and the chores. He said, patting my head from his impressive height, "You be a good boy, Neils, and I will give you half a dollar when I come home."

The most I had ever had at one time was a nickel. Fifty cents was all the money in the world. No wonder I could not weep.

Yes, the full significance of the parting had escaped me. After all,



I STOOD VERY STRAIGHT
BECAUSE I WAS TELLING
MYSELF THAT I WAS TOO
BIG TO CRY.

I was only eleven. I did not know that Mama was expecting her seventh child; I did not know how far Denmark was from this small Utah town, nor how long two years could be; I did not know how hard money had been to get even when he was home working. I only knew that it was an honor and a privilege for him to go . . . and that I was to be the man now.

The autumn after he left was golden and sweet. The air was spicy. There were apples from the trees beside the shed, potatoes in the pit, home-cured pork in the cellar.

It was fun to bring the cows from the pasture through the long lane of poplars that were shedding their gold on all sides of me, to feel the cool sand between my bare toes, to go home and see the lamp lighted in the kitchen, the long oil-cloth-covered table set, the children laughing and scampering about the huge cook-stove.

Responsibility rested lightly on me at first, but when winter came and John was born and I had the care of the others and most of the cooking—although Eliza who was nine could help quite a little—I began to know what it meant. I understood more, when the boys would

come after me to go on potato fries or bob-sleigh parties—and I couldn't go.

THE second year was the hardest. Most of our food was gone. There was no money to buy more. We had only what we could raise in the garden. Often, that second summer, when I was out in the pasture with the cows, I would eat the tall, green alfalfa to fill up the emptiness in me. I would lie down in it, loathe to go home to the meager meal, to the question in the eyes of Jimmie and Manda and Emeline, who couldn't quite understand. You couldn't explain missons and tithing to them.

The eggs and milk had to be sold and the money sent to Papa or paid in tithing. For, as Mama said, we had a roof over our heads and something to eat, but Papa had nothing which he did not have to buy; and none of us would have anything—not even life—were it not for the goodness of the Lord.

Still, many a night as I lay on the straw tick which was my bed, I wondered about things. I wondered what Papa was doing. He was so handsome and so smart. Maybe he had met a king or a queen. Maybe he was eating in a palace. Then, I visioned all the good things we had had to eat before: big platters of steaming polse, home-cured ham, thick slices of head-cheese, milk, warm as it came from the cows or cool and covered with cream after it had stood in the vine-covered window of the rock pantry. There was no milk now.

But all in all, I didn't really mind so much. It wasn't as if I hadn't known Papa was coming home and was going to reward me for the long hours I had weeded in the sun, gathered eggs, and pastured the cows, milked, cleaned the barn, helped in the house, yes, and even gone out and helped a neighbor thin beets or pick fruit to earn a little to give Mama.

Now, Papa was home! Every-

(Continued on page 245)

How Well Do Latter-day Saints

PAY THEIR OBLIGATIONS?

By SPENCER KIMBALL

President of Mount Graham Stake

IT HAS sometimes been intimated that Mormons fail to pay their business obligations because they first pay their tithing and support missionaries, leaving little or nothing with which to liquidate their loans.

To ascertain if this were correct, a survey was made of a complete list of all Graham County, Arizona, borrowers from a public lending institution. There were 162 loans in all which were classified into three groups: loans current, loans delinquent less than one year, and loans delinquent over one year.

Graham County has the larger part of two stakes; namely, the St. Joseph and Mt. Graham. President Jesse A. Udall of the former stake, and the writer, representing the latter stake, secured from the bishops the data as to missionary support, tithing record and size of families of the borrowers.

The analysis of the information obtained tells an interesting story. Of the 162 loans, 120 were members and 42 were not members or the Mormon Church. The 120 Latter-day Saints with an average of 4.99 members in the family were supporting 12 missionaries and more than half of them were paying tithing; whereas the non-Mormons with an average family of 4.5 members were supporting no missionaries and paid no tithing. The L. D. S. group showed a delinquency of 23% as compared with 29% for the non-members.

Having proved the first accusation untrue, let us see how the payment of tithing, size of families, and the support of missionaries within the ranks of the Church compare: Sixty-three tithepayers with 543 members to the family are supporting 11 of the 12 missionaries and have a delinquency of only 22% as compared with 4.5 members per family among the non-tithpayers. The latter group of 57 are supporting only 1 of the 12 missionaries, are paying no tithing, and have a delinquency of 25%—3% more than the tithepayers.

Next we compare the non-tithpayers with those who contribute some, the group we sometimes call part-tithpayers: Here the general trend is slightly changed in one particular. The part-tithpayers with families of 5.16 compared with the

non-tithpayers' families of 4.5 show a reversal in delinquency of 27% as compared with 25% for the non-tithpayers, but it is noteworthy that the 33 tithpayers in this case are supporting 3 missionaries as compared to the support of one by the 57 non-tithpayers and are making a contribution toward support of the Church.

FOLLOWING through, we now compare the part and the full tithpayers: It is gratifying to note the results of this comparison. The faithful, full-tithpayer with a family of 5.75 supports 8 of the 12 missionaries and has the lowest delinquency, 17%, as compared to 27% for the part tithpayer with a smaller family and supporting fewer missionaries.

To summarize, we tabulated all groups together:

for welfare, maintenance, fast offerings, and other Church donations. But, after all this, still to show a better farm loan paying record in spite of those heavy drains is truly a remarkable vindication of the promises of the Lord. It is significant that the degree of loyalty and faithfulness to Church requirements seems to measure faithfulness in debt-paying. The part-tithpayer makes a better general record than the non-tithpayer, and he in turn makes a better record than the non-member.

It is hoped that all Latter-day Saints will refrain from going into debt, especially for luxuries, and that they will seek to improve their record in paying their obligations, being sure that their "word is as good as their bond" and that no obligation is allowed to remain unpaid beyond the due date.

	Loans Current		Loans De- linquent Under 1 yr.		Loans De- linquent Over 1 yr.		Total De- linquents	Tith- pay- ers	Mission- ar- ies	Ave. No. Family	Total Loans	
	No.	%	No.	%	No.	%	No.					%
Full Tithpayers	25	83	3	10	2	7	5	17	30	8	5.75	30
Part Tithpayers	24	73	5	15	4	12	9	27	33	3	5.17	33
Non-Tithpayers	43	75	10	18	4	7	14	25	0	1	4.5	57
Total L. D. S.	92	77	18	15	10	8	28	23	63	12	4.99	120
Non-Mormons	30	71	7	17	5	12	12	29	0	0	4.5	42
Total or Average	122	75	25	15	15	9	40	25	63	12	4.75	162

It is a joy and satisfaction to see the results shown in the above chart. Remember, it is no insignificant venture to endeavor in these times to support a large family of 5.75 people, then to take from the family income from \$250.00 to 500.00 a year to keep a missionary in the field, then to pay ten per cent of the family income for tithing and additional amounts

Editor's Note: A similar survey with comparable results was made for Utah and Cache counties and published in the *Era* in February, 1939, page 72, under the title "Does the Payment of Tithing Cause Economic Distress?" (Evidences and Reconciliations No. 7, by John A. Widtsoe.)

Orrin Porter Rockwell

CHAPTER VII. PEN PORTRAITS.

PORTER ROCKWELL was widely known, but only little was recorded by his contemporaries concerning impressions Porter made upon them. That which was recorded at any length was done by visiting people not of the Mormon religion. It is from these non-Mormon sources that the following quotations are taken. It is amusing to note Porter's humorous reactions toward these Gentiles, who were straining their senses to see traces of the destroying angel in him. Regardless of the personal favorable impression Porter made, Ludlow cannot shake his preconceived notions that Rockwell was the destroyer his enemies claimed him to be:

"During our stay at Townsend's, we were one morning sitting on the veranda, when our landlord, a portly, kindly man, brought up a friend of his to introduce to us. It was Porter Rockwell, the Destroying Angel and chief of the Danites. Apart from his cause, I felt an abstract interest in this old fighter, and was glad to become acquainted with him. He welcomed us very cordially to Utah, and told us we ought to stay: our only bad taste was exhibited in merely going through. We could not avoid telling him, with a smile, that Utah had a reputation for stopping people who showed such taste, to take a permanent residence. He answered good-naturedly that he had heard the rumor, and intended so far to verify it that he should halt us on our way past his door, when we started to cross the desert, put our horses in his own stable, carry us to his table, and inflict on us the penalty of a real Mormon dinner—after which (if our horses had got through their feed) we should be let off with an admonition never to try to pass his door if we came that way again. 'Bless yer soul, but we're savage!' said Porter Rockwell. 'Once drew a sassage on a Yankee Gentile myself—crammed it right down his throat with scalding hot gravy and pancakes. We Mormons torture 'em awful. The Gentile I drew the sassage on bore it like a man, and is livin' yet. Well, I'll soon see ye again.' So he shook hands with us, jumped on his mustang, and ambled away as gently as if, instead of being a destroying angel, he were a colporteur of peace tracts, or a peddler of Winslow's Soothing Syrup.

"He kept his word to us, seeing us soon and frequently. Next to Brigham Young he was the most interesting man and problem that I encountered in Utah. His personal appearance in itself was

very striking. His figure was of the middle height, and very strongly made; broad across the shoulders, and set squarely on the legs. His arm was of large girth, his chest round as a barrel, and his hand looked as powerful as a grizzly bear's. His face was of the mastiff type, and its expression, fidelity, fearlessness, ferocity. A man with his massive lower jaw, firm mouth and good-humored but steady and searching eyes of steel-blue, if his fanaticism takes the Mormon form, must infallibly become like Porter Rockwell. Organization and circumstances combine to make any such man a destroying angel. Having always felt the most vivid interest in supernatural characters of that species, I was familiar with most of them from the Biblical example of those who smote Egypt, Sodom, and Sennacherib, to the more modern Arab, Azrael, and that famous one who descended, all white-bearded and in shining raiment from the Fudges' Cave, to lead the van of Quinpiack's forlorn hope and smite the red-skinned Philistines. Out of this mass of conflicting and particular angels I had abstracted an ideal and general angel; but when I suddenly came on a real one in Porter Rockwell, I was surprised at his unlikeness to my thought. His hair black and iron grey in streaks, was gathered into a cue, just behind the apex of the skull, and twisted into a hard round bunch. . . . He was obliging in his manners; placable, jocose, never extravagant when he conversed, save in burlesque. If he had been converted to Methodism in its early times, instead of Mormonism, he might have been a second Peter Cartwright, preaching and pummeling his enemies into the Kingdom instead of shooting them to Kingdom come. No one ignorant of his career would take him on sight for a man of bad disposition in any sense. But he was the most terrible instrument which can be handled by fanaticism; a powerful physical na-

By
NICHOLAS VAN ALFEN
Ogden Seminary

ture welded to a mind of very narrow perceptions, intense convictions, and changeless tenacity. In his build he was a gladiator; in his humor, a Yankee lumberman; in his memory, a Bourbon; in his vengeance, an Indian. A strange mixture, only to be found on the American continent.

"In the forenoon of the Fourth of July, Porter called at our hotel to invite us to take a drive with him. . . .

"Porter in his desire to do the hospitalities of the occasion in the most graceful manner, proposed to mount the box, and take the reins himself. . . .

"He was rough, but kind and conciliatory, in everything he said, and sometimes very amusing. A description he gave, accompanied by pantomime, of the way he had seen a Goshute family sitting in a circle on their haunches when the grasshoppers were plenty, using their palms as scoops and putting the insects into their mouths with a windlass motion as fast as their hands could fly, was irresistibly laughable. It seemed strange to be riding in the carriage and by the side of a man, who, if universal report among the Gentiles were correct, would not hesitate to cut my throat at the Church's orders. It was like an Assyrian taking an airing in the chariot of the angel of death. I was not likely to become obnoxious to the Church: I certainly did not mean to be if I could help it. Knowing I had been very careful along the way from Missouri never to express myself before anybody who might be a Mormon spy, I felt pretty tranquil upon the subject of any change in Porter Rockwell from his present agree-

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AN EARLY SALT LAKE CITY SCENE



The FRUITS OF RELIGIOUS LIVING IN THIS LIFE

BY
DR. LOWELL BENNION

Director, L. D. S. Institute,
Salt Lake City

"**Y**E SHALL know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Each tree produces its own kind. What fruits may one hope to pick if one plants a tree in the garden of religion? This question demands an answer for all those who would judge religion by its earthly harvest.

A short time ago a Gleaner Girl made this confession:

Two months ago I had faith: I was happy in my religion. Everything seemed just right to me. Then my father became ill and died, leaving my mother and several small children. We had prayed for him: we needed him, but he went. And now, something has gone out of my life. I have lost the strong testimony that was mine.

A young man recently made this statement:

My father has worked all his life for the Church. He is as honest as any man who ever lived. In fact, he is too honest. Men have taken advantage of him. During the last few years he has lost the little bit that he did have. I can't see where his religion has helped him any.

We meet with people of all ages and various experiences who have become disillusioned about religion. Among them are sons of Pioneers, converts from the old country, young people who have been reared in the organizations of the Church—good, sincere individuals—who feel that they have been deceived, that religion is not what it is purported to be. The difficulty sometimes lies in the fact that religion has been misrepresented to them, leading them to expect the wrong thing from religious living.

The two stories related above represent the two most common misconceptions of the fruits of religious living. The first is that religion will save man from all suffering, sorrow, and disappointment in life. Religion, thus conceived, is a guardian angel who steers life's ship over smooth seas. But religious history and teachings prove that life is not that, and that religion makes no such promise.

The book of Job has as a moral that man should not deny God even though he suffer loss of family, of property, and is sorely afflicted. One hundred thousand Jews died in defense of things sacred to them as Syrians and Romans desecrated their sanctuaries. Early Christians suffered repeated persecutions unto

death because of their faithfulness to the Cross. John Huss, Savonarola, and men of their type lost their lives in defense of religious truth. The Huguenots in France, the Puritans in England, the Jews the world over have suffered because of religious conviction.

No Latter-day Saint should forget the lives that Mormonism has cost to date. In the history of the Mormon Church, men have endured almost every form of persecution and privation that man and the elements can impose. Joseph Smith experienced this both in life and death, giving fervid expression to it in his prayer recorded in section 121 of the Doctrine and Covenants.

Religion literally leads men to places where sorrow, suffering, and difficulties abound. Jesus came to share the burden of the sinner, to minister unto the sick and afflicted, to comfort those who mourn, which means in effect to share the burdens of life, and He said unto His disciples, "Go thou and do likewise" . . . "Feed my sheep."

The religious life is not a fairyland existence which promises escape from the realities of life, but rather a life that shares responsibilities in the most vital of life's process. It is not a flight from the world either in thought or deed.

Jesus makes this clear in His sermon on the Mount:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon the house, and it fell not: for it was founded upon a rock. And everyone who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (Matthew 7:24-27.)

All those who base their lives on the teachings of Jesus build their house upon a rock. Those who do not, build their house upon the sand. Note this, that both houses receive the same punishment. The rain descends, floods come, and winds blow, and beat upon both houses. The difference is that one withstands the onslaught, the other does not.

The Master said to His beloved disciples: "I send ye forth as sheep among wolves." And they found out that His words were true as they laid down their lives for Him. To Ananias, who objected to the baptism of Saul of Tarsus, the word came—"Go thy way; for he is a chosen vessel unto me. . . . For I will show him what great things he must suffer for my name's sake."

No, religious living does not insure us against all tragic experiences in life. Religious people die like everyone else. They become involved in accidents not of their own volition or fault. Sometimes they suffer things that the care-free escape.

But religion does spare one from much suffering. The keeping of the Word of Wisdom in its fullest sense will help to keep one physically fit and better able to resist disease and physical and mental strain. In prayer, faith, and administrations to the sick, religion offers one unique aid to health.

Most of the suffering and sorrow man experiences is not physical, but mental and spiritual. It is here that religion makes perhaps its finest contribution. The enemies of good mental health are based largely on a wrong conception of the place of self in the world. The religion of Jesus gives man the true conception of self in relation to other selves. The religious man is spared the life-destroying attitudes of envy and jealousy which result from selfishness; the hatred and licentiousness which follow from a want of sym-

pathy and reverence for life; and the fear, worry, and anxiety which spring from ignorance, wrong-doing, and a lack of proper perspective.

THE second misconception illustrated by the statement of the young man is that *religious living will make one prosperous*. There is justification and evidence for this point of view. It is a belief held by the Hebrews, Book of Mormon peoples, the Puritans, and Latter-day Saints.

History has vindicated this belief in certain religious groups. Book of Mormon history repeatedly testifies to the prosperity that followed righteous living. The followers of John Calvin, particularly the Puritans of Holland, England, and America, who were the pre-eminent creators of our modern industrial order, were greatly inspired by religious beliefs and practices. The Jains and Parsis, two small sects of India, are the most prosperous of the native people of India. Their prosperity is attributed in large measure to their religious way of life. The religious influence on the economic status of Latter-day Saints is apparent from the earliest beginnings of their history.

The Gospel of Jesus Christ does and should produce prosperity in two ways: First, by developing the well-named economic virtues—industry, honesty, integrity, punctuality, thrift, and frugality. These inevitably lead to financial success, other things being equal. Second, a religious philosophy of life gives good direction to one's expenditures. Earnings are invested in the home, educational and cultural advantages for children, physical, mental, and social health, and are not dissipated in channels that are destructive of or indifferent to man's truest needs.

But people will be disappointed in religion if they think that it guarantees one a rich share in the material goods of the earth, that one of the chief functions of religion is to make people wealthy. The fruits of religion cannot be measured in material terms. History records the ironical paradox that even when religion led to prosperity, this, in turn, tended to undermine the religious spirit. This was true of Puritan and Nephite history. It is also evidenced in the lives of many individuals.

It was certainly not the primary purpose of God to make the Latter-day Saints prosperous when He directed them to leave the fertile lands of Ohio and Illinois, potential commercial and manufacturing centers

of great magnitude, to struggle with the physical hardships of the Rocky Mountain country and its more restricted types of economic endeavor compared with the East, the Pacific Coast, and the Great Lakes regions.

Motives more important than material interests led Brigham Young to develop agriculture rather than mining in the West, resulting in the acquisition of the greatest sources of wealth here by non-Mormons. Then, too, much of the wealth produced by the Latter-day Saints goes into economically speaking non-productive channels such as missionary work, temple work, the erection and maintenance of beautiful houses of worship, recreation halls, charity, and religious education.

There are a dozen better reasons for paying tithing than the hope of material blessings in return—the spirit of making a trade with the Lord. Love of God, a sense of sharing in His work and purposes, loyalty to His Church, love of service to fellow men, the love of giving, the joy of practicing unselfishness are more noble and more blessed.

Yes, religion reaches down and permeates our material well-being, and indirectly leads to happiness and success in this important phase of life. Yet, let it be remembered that the Lord "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Let no one measure the fruits of religious living primarily in dollars. It is not fair to the purposes of religion.

IN ONE of the most beautiful and pregnant chapters in sacred literature (Alma 32) Alma pleads with his people to plant the seed of faith with this promise:

TRUTH

By Artha V. Nilson

A TRUTH of life, winging its way unseen
Through man's celestial realm, burst
into song:

Its haunting melody stirred a dream
Of untold beauty that had slumbered long
Within the artist's breast. The dream re-
vived.

Grew to a flame to guide the sculptor's
hand;
And from the unyielding stone he slowly
carved
His masterpiece of art, serenely grand.

Around us every day are truths of life,
Guiding the souls of men who heed their call
In paths of harmony, away from strife
And doubt. Therefore, oh man, this day
and all

Your days, to Truth and Love attune your
heart—
If you would carve your masterpiece of art.

... behold, it will begin to swell within
your breasts; and when you feel these swelling
motions, ye will begin to say within
yourselves—It must needs be that this is a
good seed, or that the word is good, for
it beginneth to *enlarge my soul*; yea, it be-
ginneeth to *enlighten my understanding*, yea,
it beginneth to *be delicious unto me*.

Then comparing the religious life
with a tree, Alma writes:

But if ye will nourish the word, yea,
nourish the tree as it beginneth to grow, by
your faith with great diligence, and with
patience, looking forward to the fruit there-
of, it shall take root; and behold it shall
be a tree springing up unto everlasting
life . . . behold, *by and by ye shall pluck
the fruit thereof, which is most precious,
which is sweet above all that is sweet, and
which is white above all that is white, yea,
and pure above all that is pure; and ye shall
feast upon this fruit even until ye are filled,
that ye hunger not, neither shall ye thirst.*

II Peter 1:5-8 reads:

Giving all diligence, add to your faith
virtue; and to virtue knowledge; and to
knowledge temperance, and to temperance
patience; and to patience godliness; and to
godliness brotherly kindness; and to
brotherly kindness, charity. For if these
things be in you, and abound, they make
you that ye shall neither be barren nor un-
fruitful in the knowledge of our Lord Jesus
Christ.

Paul enumerates the fruits of reli-
gion in Galatians 5:22-23:

But the fruit of the Spirit is love, joy,
peace, long suffering, gentleness, goodness,
faith, meekness, temperance; against such
there is no law.

Among the most delicious fruits of
religious living are things spiritual,
as these writings testify. They relate
to the mental and moral life of man;
and where is life with its possibilities
of either joy or misery, if not in the
mind?

Religion, like music, opens up a
new world to man. The truly reli-
gious person becomes identified with
law. He learns to thrill in the satis-
faction that comes from freely living
in harmony with God's laws. To
love fellow men, to hold life in re-
verence, is no more a duty, but a pas-
sion that needs to be satisfied. And
such a man, hungering and thirsting
after righteousness, will surely be
filled.

Religion will not preserve man
from all sorrow and suffering, nor
necessarily make him prosperous,
but it does promise him the precious
fruits of the spirit—peace, joy, love,
and a meaningful life. And that
promise holds for today, as well as
for tomorrow.

It is also clear from the context
of these writings that these fruits of
the spirit are to be tasted and en-
joyed in this life as well as in eter-
nity.



BIOCHEMISTRY AND ALCOHOLIC RECREATION

By ROBERT R. AUSTIN, Ph.D.

THE author, president of the Chicago Stake Mission, is a research chemist, who in writing this article had access to the extensive file of Dr. Herman Heise, international authority on the determination of alcohol in body fluids.

gradually as the amount of alcohol, anesthetic, or agents produced in the body itself increases in the blood stream. In all cases, the behavior of the individual becomes steadily less rational, passing through states of exhilaration, distortion of speech, loss of muscular coordination, hysteria, moroseness, combativeness, or tearfulness and on into drowsiness, sleep, unconsciousness, and finally anesthesia. Since the messages of the nervous system have been identified as electrical impulses, reactions must take place which destroy the stability of the fluids and fibers of the nervous system, thus disturbing or destroying their electrical conductivity.

2. Alcohol, ether, and other anesthetics were tested in the laboratory and found to coagulate the fluids of the nervous system in a way that would account for the observed behavior. Nerve fibers of experimental animals have been observed during administration of alcohol¹ to learn that these fibers under the microscope swell, draw apart, and finally disintegrate as the amount of alcohol in the blood is increased. The separation of nerve fibers causes the obliteration of the thought patterns established in the brain; the amount of alcohol necessary to erase an idea depends upon the depth of the impression associated with the idea. Old habits reaching back to childhood are most difficult to dispel; hence the childish behavior during intoxication. The loss of rational behavior during alcoholic intoxication has been shown by accurate chemical analysis of blood, urine, saliva, and spinal fluid to be directly proportional to the concentration of alcohol in the body fluids.²

3. Chemical compounds such as sodium amital, which have been found to counteract the effect of al-

cohol or other anesthetics by stabilizing the fluids of the nervous system, will also restore the sanity of patients suffering from some types of insanity. Thus insanity, alcoholic intoxication, and anesthesia are essentially the same physiologically; that is, the same instability of the nervous system is present in all three conditions.

How does this chemical and clinical research answer the question: What is the nature of alcoholic recreation?

ALCOHOL taken into the body through the digestive tract or through the skin soon finds its way into all body fluids. In the spinal fluid it first sensitizes and then coagulates the colloidal particles, at the same time causing the nerve fibers to swell and draw apart, breaking at first the weaker thought patterns and finally completely destroying the electrical conductivity of the nerve fibers so that even the impulse of pain cannot reach the brain. This condition is called anesthesia. This means that the recently formed habits of mature thought are the first to be obliterated from the mind. Thus conversation after a cocktail can be accepted as witty without meeting the demands of mature rational thought. Likewise, the restraints which are a dominant part of culture and refinement soon disappear, and conversation as well as behavior becomes what is politely called "more daring." Moderate alcoholic recreation is actually mild anesthesia or mild voluntary insanity; it is the temporary elimination

(Continued on page 250)

RECENT studies of alcoholism, anesthesia, and insanity, have emphasized some interesting similarities in these three conditions. These similarities are in the behavior and the chemical nature of the nervous system of individuals taking alcohol or anesthetics or suffering from some forms of insanity and they have stimulated the study of the effect of alcohol and anesthetics upon the nervous system as a means of gaining a knowledge of the chemistry of insanity.

The experimental data obtained in this field, notably that of Bancroft and Richter,³ are important to an understanding of the action of alcohol, because the work is centered upon the nervous system. Most alcohol is consumed because of its action upon the nervous system. The work, therefore, offers some interesting and reliable answers to the question: What is the true part played by alcohol in recreation?

First let us consider the facts established by experimental study:

1. A state of alcoholic intoxication, anesthesia, or insanity develops

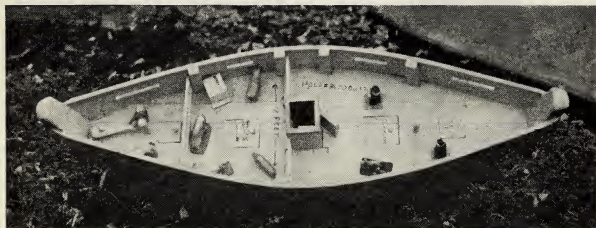
¹Bancroft and Richter, *Journal of Physical Chemistry*, Vol. 35, p. 215 (1931).

²Dr. Carl Caskey Speidel, *Journal Comparative Neurology*, V. 64.

³Dr. H. H. Heise, "1938 Report, Committee on Tests for Intoxicants," National Safety Council, Chicago, Ill.

JAREDITE BARGES

By A. L. ZOBELL, SR.



OPEN VIEW OF ZOBELL
MODEL OF JAREDITE BARGE

THE Jaredite method of ocean transport described in the Book of Mormon has been variously referred to as a submarine, a hollowed-out tree, and as a conical craft with a cylinder that revolved as the boat rolled on its journey to America. However, if we accept the account recorded in Ether 2:16, 17, and Moroni's subsequent notations (Ch. 6) wherein these vessels are described as barges, we must agree that their mode of transportation was in flat-bottomed surface craft.

The text concerning these barges reads in substance: The Brother of Jared built barges after a manner they had built before; that is, vessels they had used to transport them over "many waters" en route to the "great sea." They were built according to the instructions of the Lord, and were invulnerable against both air and water. Being tight "like a dish" and peaked at both ends, they held water both in and out and were light, compared to the "lightness of a fowl upon the water"; their length was that of a tree and the door of entry, when closed, made an absolutely tight vessel.

When Moroni was given, through the interpreters, a view of the barges, he beheld eight light craft buoyantly upon the waves of the sea. Joseph Smith must have had the same prospect, for he used the same interpreters.

If we were "to go to work and build a barge" after the above description, it would look much like a barge of today, except being "peaked at both ends" and absolute-



ZOBELL MODEL OF JAREDITE
BARGE WITH TOP COVERING

ly tight. We have no need to accept the "one tree idea" for the builders of these barges undoubtedly understood shipbuilding, being contemporary with their grandfather, Noah. They had seen his ark and had lived on the seashore many years where much shipping was done. They knew about boat construction long before they received the final command. Many tree lengths, fashioned into planks, fastened to the top, sides, and bottom of the hull, were used for their construction. After the building of these small, air-tight barges, deficiencies were noted by the builder, who went to the Lord and complained:

O Lord, I have made the barges according as thou hast directed me; . . . in them there is no light . . . and also we shall perish, for in them we cannot breathe, save it is the air which is in them. (Ether 2:18-19.)

The Chief Architect then commanded:

Thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. (Ether 2:20.)

Dear Editors:

I AM enclosing a brief statement on the Jaredite Barges. I am, however, fearful that my views may cause some controversy, for they are, judging from past experience, at variance with the views of some who have speculated on this subject.

To demonstrate my views, I have built a working model, according to my understanding of the Book of Mormon description of them. I cannot agree for one moment that the barges were in any way related to a submarine, for if we allow that their submerging was anything but a passing burial in a huge wave, then we must be prepared to answer other questions: "Where did they get their power to drive them through the depths of the sea to the promised land, and where did they get their power to submerge and emerge?"

My model barge is easily carried under my arm. It is thirty inches long, twelve inches deep, and twelve inches wide. It has been demonstrated some forty times in various organizations of the Church and has been very well received.

Your brother,
A. L. Zobell,
Salt Lake City, Utah.

THE barges were of necessity tight, for they were to be buried "in the depths of the sea," and so a device was provided whereby air could enter to supply the inmates. The top hole supplied the answer to this emergency. The Lord's command: "And also in the bottom." What? A hole in the bottom of a boat! "For what purpose?" ridicules the Rev. Alexander Campbell as he queries: "To admit water?"

This was seemingly rather a peculiar order. Let us discuss the question in this manner: After the hole is made it is seen that water will come into the boat. A tube is built from the bottom to the top of the barge, housing in both holes completely. Now we have a funnel right through the boat. Water can come into the tube as high as the water line of the vessel.

The model of the barge we have built has a stop hole both in front

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BRIDGING THE GAP

FROM YOUTH TO MANHOOD WITH
THE EXPLORER PROGRAM.

By C. E. McCLELLAN

*Professor of Education, Utah
State Agricultural College*

ON ONE occasion the Apostle Paul said:

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.

The great Apostle did not mean by this, I take it, that there is anything wrong in being a child, or in speaking or acting as a child. He meant only, I think, to remind us of the fact that children do not always remain children. They must grow up; the child becomes the man. And pertinent to this idea Paul elsewhere tells us that while milk is a satisfactory food for babes, the grown man needs meat as a part of his diet. And, so, though we have had a Boy Scout program functioning with fine results for years we have come to know that this was a program for boys in the later childhood period but not adequate for the older boys.

While Paul spoke only of two periods, childhood and manhood, we recognize an intervening period of adolescent youth; and a very important period of life this is, we all know. This space of years we sometimes refer to as a gap. In reality, of course, there is no gap in the development of the boy. He goes right on growing up from infancy to manhood, either in the right way or the wrong way, whether we do anything about it or not. And this fact has an important implication for us: if we slacken our care, some other influence steps in and plays its part in the development of the boy.

While the Apostle Paul recognized the certainty of change and growth, he failed to give us much information as to how the gap from childhood to manhood was to be bridged. That is still our problem. Fortunately our present-day knowledge of the nature of the boy during his adolescence and youth is considerable, and this helps us in our attempts to make an adequate program for the older boy. We know that during the Explorer age the boy does undergo very significant changes anatomically, physiologically, and psychologically. And these changes must be kept in mind in making or carrying out any program if we would have it successful.

What are some of the differences in thinking and conduct on the part of the boy as a result of these biological changes? The Explorer boy begins to speak, and to understand, and to think,



not as a child, but as an emerging man. The eye will tell us that the Explorer is taller and heavier than the younger Scout, but there are other differences more important than that. The boy not only knows that he is larger, but he feels that he is more important, and his feelings are not to be ignored.

Compared with the earlier period of Scouting he is more self-reliant, but less submissive. He has less respect for the opinion of others and more for his own. He wants to know the truth, but prefers to find it out for himself rather than to be told.

His range of interests at this period widens rapidly, and he wants to increase his store of knowledge by travel and by experimentation. He is more awkward in his movements, but he is also more sensitive to that awkwardness, and more desirous of overcoming it. He is less interested in the gang, and more interested in the chum. His crowd now includes girls as well as boys. His attitude toward the opposite sex is likely to change from one of indifference to one of alert interest.

More or less suddenly at this period, he becomes responsive to the conventional demands of society in matters of dress, manners, customs, etc., and more or less concerned with the social, moral, and religious standards of the society in which he lives, though he is apt, oftentimes, to be very critical of these. He is prone to demand the rights of the man while often willing to assume only the responsibilities of the child. He is likely to be rather unstable emotionally, and also to be inconsistent in the positions he takes from time to time. Though more independent in his thinking, he is still less self-centered than in his earlier years. While no longer accepting without question the standards and ideals of the home, yet he is coming more to really appreciate the importance of the home to him; and its influences, along with those obtained elsewhere, help him to shape his own philosophy of life.

While the Explorer Scout is still eager for recreation, what he likes in this field is likely to differ a great deal from what he liked in his earlier Scouting experiences. He may still like to hike, but the values and interests he finds in this activity have changed. He still likes the movies, but the things he likes in them are different. Where before he thrilled at the two-gun western cowboy story, he now is quite as likely to get his thrill from the love story. Love interest in movies and in stories has come to be an important characteristic at this age. Dancing takes a prominent place in his list of desirable activities, where before it had little or no appeal for him.

But one of the most significant changes that comes over the boy of Explorer age is the awakened interest in vocational problems and activities. This may arise partly from his need for spending money and the necessity for finding a way to earn it; and it may come, also, from the awakening recognition on his part, that he soon will need to take his place among the men who are doing the world's work. Whatever the reason, the interest is a desirable one. Without this interest and this attitude the young man's chance to succeed in his own home, or as a member of society, is greatly reduced.

Not only should the Explorer program inspire the young men with the thought that labor is honorable and desirable, but if possible it should help them to discover hobbies that may result in acquiring a trade or profession. Nothing would go further to make happy men and useful citizens of our boys, than helping them to find opportunities for useful service yielding some acceptable compensation.

These, then, are some of the characteristics of the boys of Explorer age, and their interest and needs. And it is these that must be kept in mind when making or carrying out any program attempting to bridge the gap of these critical years. The program must recognize the older boys' stronger individualism and increasing self-esteem and self-confidence; their greater desire to find out things for themselves; their growing concern in vocational problems; and their awakened interest in the opposite sex.

Also those who make and who administer the Explorer program have need to watch very carefully that they do not make the mistake either of thinking of the Explorer as being the same as the younger Scout in his interests and needs, or the mistake of thinking of him as being the same as an adult. He is not the same as either. His period is as distinct and characteristic as is the flowering period in the life of a growing plant.

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AFTER "GOODNIGHTS"

At Wilma's Home

TEARS were still falling on Wilma's pillow, although she had been trying to go to sleep for over an hour. No matter what she tried to think about, or how hard she tried to forget, those few words kept running through her mind: "Bring a lollypop and glass of milk for Wilma."

It had all happened after the dance, the dance that had been so perfect. It wasn't often that Wilma had a special date, and this one had been extra special because it was with Richard Merrell, a classmate long admired but who had never before asked her for a date. A dream had come true, she thought, until they had stopped for refreshments.

Nearly the entire crowd was there, and she felt very happy and a little proud to be at the table, not only with Richard, but with Virginia Mitchell and Lloyd Jenson. Virginia and Lloyd had been going together for some time and were both considered popular at school. Wilma had never been intimately acquainted with Virginia but felt honored to be in her company because Virginia's mother had long been an ideal of hers, and Wilma couldn't help holding the same fine opinion of her daughter.

The waitress had come for their orders. Lloyd ordered sandwiches and beer for himself and Virginia. Wilma wondered if she had heard right. She had never really thought Lloyd would drink, and now she was sure he had said "two beers." Could it be possible that other was for Virginia?

Richard was ordering their sandwiches and asking what she would have to drink. In her confusion all she could say was, "Nothing."

The waitress was almost to the end of the room when Lloyd stood up and shouted: "Add a lollypop and glass of milk to Wilma's order."

Every one in the room turned to look as Lloyd continued, "We'll have to have an initiation party for

A SHORT
SHORT
STORY

*complete
on this page*

By SADIE H.
GREENHALGH

WILMA WONDERED IF
SHE HAD HEARD
RIGHT. IT BE
POSSIBLE THAT
OTHER WAS FOR VIR-
GINIA?

Wilma; she's never tried the stuff."
"Well, give her a good start,"
added a fellow across the table and
handed a flask over.

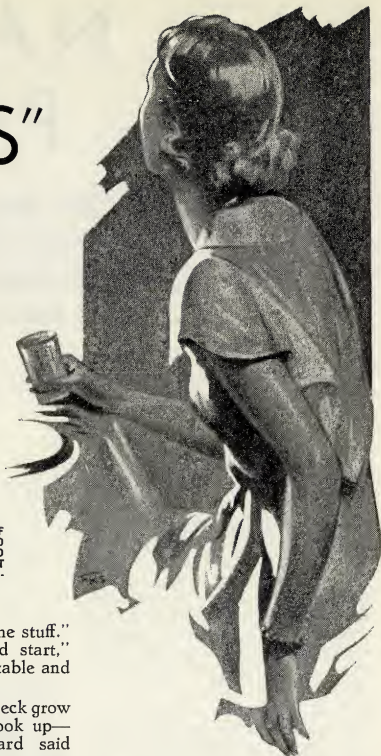
Wilma felt her face and neck grow crimson—she dared not look up—she did remember Richard said something about "save your toast for some other occasion," but that was as far as she remembered anything except the jests. She nibbled at her sandwich and didn't even notice that Richard's glass was untouched when they left the table.

And so the tears continued to come as she thought of her embarrassment. Certainly it would be her first, last, and only date with Richard. Then in between these thoughts was the shock of finding out that Virginia could do such a thing. What would Mrs. Mitchell think if she knew?

At Virginia's Home

Virginia knelt at her bedside. The habit of prayer had been so strongly instilled in her childhood that she had never drifted from it. This night, these were her closing words:

"Father, give me the strength and courage to do what Wilma did tonight—to do what I know is right, regardless of other people's opinions."



At Lloyd's Home

"I guess I was rather caddish in bawling Wilma out, but you have to do something to amuse the crowd." He rolled over on his other side: "I'd better think of something snappy to say to Dick in the morning, before he has time to tell me what he thinks. That look he gave me last night was almost enough."

At Richard's Home

Richard lay on his back staring through the darkness towards the ceiling. A look of thoughtful satisfaction was on his face. He had been thinking of the Junior Prom, the Cadet Hop, and other dances in the future. He had an idea he was going to enjoy dating a certain girl for these special occasions. It wouldn't be hard for a fellow to do the right thing if he had a girl like that. At last he dropped off to sleep thinking to himself: "I thought all girls were alike. Thank Heaven, I have found the one that is different."

NAVAJO PEACE

*The story of Tom Holliday,
Navajo Brave, and others
who helped to clear the clouds
of hatred, war and bloodshed*

By KUMEN JONES

San Juan Pioneer

WHEN the United States government rounded up the Navajos and punished them, under the leadership of the noted scout, Kit Carson, saying nothing of who was wrong in the controversy, the Indians were very much worsted, and no doubt the Good Father had a hand and purpose in the incident. They were stripped of all their property such as sheep, goats, and ponies, and even their orchards were cut down and destroyed. This, added to the fact that their home country was barren, especially in seasons of drouth, left them in extremely hard circumstances.

They faced the alternative of starving or stealing, and with a people as thrifty and virile as the Navajos, it is not surprising that many of them chose to replenish their wasted substance and stock from their neighbors. The Mokis and Zunis on the south of them, and the Utes and Pahutes on their north had nothing for them, and to cross the Colorado to the Mormon settlements offered their only chance of securing horses, cattle, and sheep with which to start "house-keeping" again. To go eastward, where they had just received such an unmerciful drubbing, was entirely out of the question.

Some of their exploits into the southern part of Utah Territory, as it was then known, were very successful from their viewpoint, and were continued at intervals for several years, a few white men and quite a number of Indians being killed during this time. The Navajos knew they were taking that chance in this daring business.

Our prophet, colonizer, and statesman, President Brigham Young, called some of the old experienced missionaries to go out among the Navajos and invite some of their chiefs to a conference, to see what

THIS is a true story, told in the every-day language of an honest man who knows what he is talking about. Patriarch Kumen Jones is still living, a venerable octogenarian, crippled about on one leg, but still radiating the holy influence of a long life well lived, a hard battle faithfully fought.

Albert R. Lyman.



TOM HOLLIDAY

could be done to bring about a better understanding among friends, although the relationship existing between the two people amounted practically to a state of war. This meant that the missionaries took their lives in their hands when they went among the Indians on that dangerous errand. How bravely and

well those men behaved has become a matter of history.

Among the delegation of leading Navajos who returned with those Mormon missionaries to Salt Lake was a stalwart young man whom the San Juan pioneers named Tom Holliday. He was almost a perfect specimen of manhood, being at that time under training to become one of the twelve councilors of the Navajo nation under Manuelito, at that time the head chief. The duty of these twelve councilors was to commit to memory all the national legends, songs, laws, and ceremonies, so that they could rehearse them at the big festivals and tribal gatherings in the different sections of their country from year to year. (Since the government divided the reservation into sub-agencies and established schools and Indian police, the old tribal organization has largely fallen into disuse, or has been abandoned entirely.)

Tom Holliday was greatly impressed with all that he saw and heard on that visit to the Mormon leaders, who were frank and fair, convincing the Indians that the Mormons were indeed real friends to them, and that the time was near at hand when the Gospel of their fathers would be brought to them by our missionaries.

After covenants of friendship and peace had been exchanged, the Indian chiefs departed for their own country and people, carrying with them many tokens and presents as evidence of the kindly feelings of these newly-found Mormon friends. By mutual agreement all the past was to be forgotten by both sides. Neither party to this agreement dreamed at that time that the near future held in store a very severe test of their mutual integrity.

The trouble was brought about when four Navajo brothers of an

influential family were returning from a trading trip; three of them were killed and the fourth badly wounded. A heavy fall of snow held them up at a ranch in Grass Valley belonging to the McCarty brothers, who claimed that the Indians had butchered one of their calves. When the wounded Navajo returned, after untold suffering and exposure, having been compelled to make the journey on foot with little to eat, the news spread like wild-fire. Naturally the Indians felt that the Mormons had broken the faith and friendship which they pretended, and this time they were ready for real war, of which all prospectors, Indian-traders, and other travelers in and near the reservation were duly warned.

ON account of poor mail service, or other suitable means of communication, it was some time before the officials of the Mormon people learned just what had happened. When the news arrived, they took immediate steps to have the old stand-by Indian missionaries proceed to the Navajo country and get the truth about the killing and wounding of the Navajos with the hope that the trouble could be righted. This meant that our men were to go into the very jaws of death with their peace message, and try to get the truth to the Indians in their excited condition and warlike mood.

It is fairly well known how Jacob

Hamblin started out alone, and how the Smith brothers, knowing of the spirit of war which prevailed among the Indians, insisted on going with him, fearless though he was. Of course, they were not acquainted with the unseen Hand that came to the rescue of Brother Hamblin, delivering him from a torture which seemed inevitable.

Another party consisting also of two seasoned scouts, Ira Hatch and Brother John L. Blythe, went to another part of the Navajo country on the same mission. They passed through the same perilous ordeal and, as in the Hamblin incident, only one of them was booked for the sacrifice, Elder Hatch having married an Indian woman, and having become thereby, according to Indian law, a member of the tribe. After the missionaries exhausted all their powers of diplomacy and persuasion, the chief gave them to understand that the time had come for Brother Blythe to die, and asked if he wished to send any word to his friends at home.

Elder Blythe answered that he wished to offer a few words of prayer to the great Father of us all, and when the chief assented, without a tremor or sign of fear or excitement, Brother Blythe knelt down in that crowded hogan and prayed earnestly that the Lord would remove the scales from the eyes of the Indians so they might see that his people were friends to all good men, Indians as well as white men. He also prayed that though the Indians should take his life, the Lord would forgive them, as they did not know the real truth of this trouble which had come between friends.

At this point the same Power was made manifest that figured so forcefully at the trial of Elder Hamblin. The hearts of the leading Indians were softened, and in each case the chiefs stepped to the door of their respective hogans, or council houses,

and ordered the Mormon scouts to depart, after having their ponies brought in and saddled by the young men of their own people. And in each case the chief told our men that he would hold his people till the brethren got far away so that the Indians would not follow them, and the excitement would have a chance to quiet down.

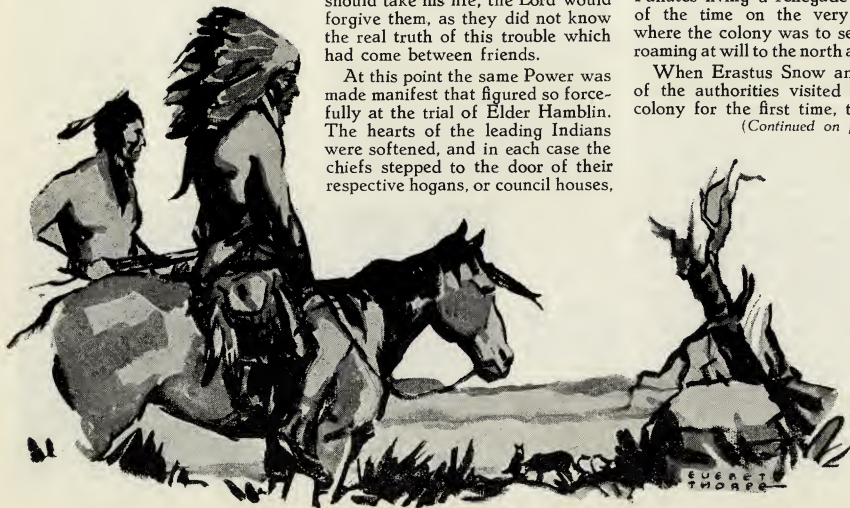
One of the main arguments our brethren put up to the Navajos was that the men who did the killing of the Navajos were not Mormons at all, and that if the Indians would send another delegation to the place of trouble, the brethren agreed to go and prove to them just who were the offenders. Before the two council meetings were brought to a close, it was agreed that this investigation would be made.

Not long after that time, the plan was carried out; a party of leading Navajos went over the scene of the trouble with some of our scouts, and the Indians were convinced that they had accused our people wrongfully. The party again visited Salt Lake, where they were kindly treated, given provisions and presents, and returned to their own people with the friendship doubly cemented.

The wisdom of this extra understanding became apparent a little later, when our Church authorities decided to establish an outpost on the San Juan River in the southeastern corner of the territory. This was right in the midst of the Indians: the Navajos on the south, the Utes on the east, and a band of Utes or Pahutes living a renegade life part of the time on the very country where the colony was to settle, and roaming at will to the north and west.

When Erastus Snow and others of the authorities visited the new colony for the first time, they saw

(Continued on page 247)



INDIAN ARTIFACTS

from Klamath Falls

By W. RUDGER THORNOCK

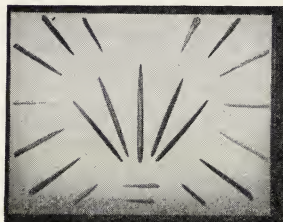
Northwestern States Mission



A FINE EXAMPLE OF THE PETROGLYPHS FOUND ON TULELAKE PENINSULA IN NORTHERN CALIFORNIA UNKNOWN TO PRESENT INDIANS, AND ACCORDING TO THEM THESE WERE HERE WHEN THEIR ANCESTORS FIRST CAME HERE. NO ONE HAS AS YET BEEN ABLE TO INTERPRET THESE WRITINGS.

OUR interest in any evidence bearing upon the record of Ancient America led my missionary companion, Elder Donald D. Noel, and me to meet a man living in Klamath Falls, Oregon, who has made a lifetime hobby of collecting and studying Indian artifacts. The man, Mr. Frank A. Payne, has a very interesting collection numbering over 14,000 pieces. A great number of these he has catalogued and he has kept a record of where and how each was discovered, giving conditions surrounding the place of discovery. Mr. Payne very kindly and generously gave us of his time and the information which he has. We spent a number of interesting hours with him and learned much concerning his work.

Most of the relics were gathered from what was once an old lake, known as lower Klamath Lake, which has been drained and has since become a fertile field for Mr. Payne's work. Little digging has been done in this study of many years, but as the wind moved the powdery earth from the lake floor the relics were uncovered and a consistent record concerning these artifacts has been made available. At times a great number of relics were located in one small area and when such was the case Mr. Payne would use his shovel. He found one "Kitchen Midden" in which were the cremated remains of many people. Some were entirely cremated, others just partly so, and still others not touched by fire. This brought a question to the mind of our inquisitive friend and by study and from the old Indians here, he found that the extent of the cremation depended upon the station in life held by the deceased. If they were wealthy and



THIS SHOWS A GROUP OF BONE NEEDLES USED FOR PUNCTURING BUCKSKIN TO MAKE SEWING POSSIBLE. THE FIVE LARGE ONES IN THE CENTER ARE SUPPOSEDLY THOSE OF THE FORMER GROUP OF INHABITANTS AND SHOW MUCH SUPERIOR WORKMANSHIP TO THOSE OF A LATER DATE. INDIANS WHO LIVE HERE AT THE PRESENT TIME KNOW NOTHING OF THESE WHILE THEY RECOGNIZE THE OTHERS READILY.

had means to pay to have wood hauled for burning the body, they were entirely cremated; if middle class, they were partly so honored, and if poverty-stricken, they were not touched by fire.

Mr. Payne's work has caused interest among men who are eminent in the field of anthropology. Many tools and weapons, together with human and animal artifacts, some of which have become petrified, have been gathered for study in labor-

atories and work rooms. All evidence points to the fact that the Indians of the eastern Oregon country were witnesses to the destruction of Mt. Mazama, in place of which now is found Crater Lake.

A word concerning this great wonder, Crater Lake, which Dr. Cressman, head of the Anthropology Department, University of Oregon, estimates was formed between four thousand and ten thousand years ago and presumably at a time nearly four thousand. Where Crater Lake now is, once stood a great mountain peak which was built up by volcanic eruptions from time to time, until the mountain had reached a height of between twelve thousand and fourteen thousand feet. Then came the greatest movement of this huge volcano, at which time liquid stone was thrown over miles of the surrounding country and covered everything in its path. The shell of the mountain collapsed and partly filled in the great hollow left when the lava belched forth, forming the basin for what is today one of the most beautiful and purest bodies of water in the world.

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"KITCHEN MIDDEN" OR CREMATORY BEING EXCAVATED BY MR. FRANK PAYNE.



PROOF

A COLLEGE STUDENT GIVES ANSWER TO SOME TROUBLESOME QUESTIONS.

By
JANICE WILSON

WE young people today hear much about the problem of college students and religion. Many of our advisers are prone to think that the minute we set foot within a university, we are automatically doomed to lose the faith they have worked so hard to instill within us. They fear that, being thrust into an entirely different intellectual atmosphere, coming into contact with new ideas, not being under the direct influence of the Church, and in a place where the majority of our associates are non-members, we will discard our faith in favor of the so-called "scientific attitude."

As a college student, I have had to face this problem, and, although it is not so bad as our parents paint it, I admit that there is a chance for young people in college to lose their religion. So, I should like to tell you how I have worked this problem out for myself.

The major discrepancy we must face is, of course, that between science and religion. This seems to be the main intellectual worry of college students. To me it all seems so simple:

Men of science are limited by their five senses. Not until the advent of microscopes did they admit the existence of a whole world they couldn't even see. By the same token, those who have a religion are also limited by their five senses. But just because there is no such tangible spiritual microscope, scientists (or anyone else) cannot deny the existence of another world in the religionist's field. Especially is this true since there are things in their own microscopic world of which they admit the existence, but which they have never actually seen. For instance, has anyone ever seen an atom, with or without benefit of microscope? Has a scientist ever seen ether, or seen electricity? He admits their existence because they are manifested obviously and undeniably through their effects on other natural processes, and he can perceive these manifestations.

In a way, you might say that faith and prayer are a believer's microscope, inasmuch as they make him aware of a greater power, something beyond that which his five senses can perceive. He has seen and felt the manifestations of this invisible force just as surely as the scientist has

observed the effects of the invisible atom.

The man of science cannot deny the existence of a God, nor of a hereafter, since he cannot actually prove their non-existence. He has to limit himself to this: a certain body of facts has been shown true beyond a doubt. He accepts them. But since his beliefs are constantly being changed and modified by new discoveries, he cannot say that future investigations in the scientific field may not result in the correlation of his views with those of the religionist. It is his personal choice that he accepts only those things that are concretely provable at this moment.

Although it is each man's privilege to choose his beliefs, I often think that the Lord must be amused to see His children ponderously deciding whether or not to believe in Him. It's like deciding not to believe in electricity. Whether you believe in it or not doesn't make the slightest difference—its powerful forces will continue to operate in the universe in spite of your decision.

There are, of course, many scientists who believe in a God, and the attitude of the true scientist toward religion is always one of tolerance. There is, on the other hand, a large body who are very intolerant. They claim that it is a form of self-hypnosis and they prate long and loud about their "scientific attitude." Armed with a few incomplete facts about the universe and its workings, with their infinitesimal knowledge they presume to pass judgment upon what is truth and what is not, in their own fields of learning—and elsewhere also.

Can they not see that it is *they* who are the blind ones? They pride themselves upon their broad, open minds; in reality, they are the narrow people, the little people, because they are incapable of comprehending vast, fundamental knowledge. We who are capable of faith, of trust in a Higher Power, are much more broadminded than they because we believe not only the small body of demonstrable facts that constitutes their "scientific" knowledge, but we go far beyond that, saying, "Just because its formula cannot as yet be set down on paper, we cannot close our minds to the vast field of truth beyond these few proved facts."

Somehow, I can't escape the conclusion that the proof of a philosophy lies in the living of it, and in whether or not it brings you happiness. If I accept this as my criterion, I must conclude that my religion is an efficacious one. I have been happy; I am happy; I shall always be happy. The Mormon faith, which I know to be the Gospel of Jesus Christ, has made me so, and it will continue to, for it is a vital, livable philosophy of life.

LISTEN

AND
Garner Wisdom

OBSERVE—AND BE TAUGHT

IT TAKES ALL KINDS OF PEOPLE TO MAKE A WORLD—AND EACH HAS HIS STORY TO TELL, HIS FUNCTION TO PERFORM, AND HIS LESSON TO LEAVE.

By JACK SEARS



SARAH BERNHARDT said she learned something from everyone with whom she came in contact. All people were of great interest to her. The gardener who learned the

appreciation of beauty and color from the flowers and who gathered wisdom from the bee was of interest to Sarah Bernhardt.

It was from the colorful wit, wisdom, and philosophy gleaned by contact with others that Sarah Bernhardt painted human emotions so vividly by her acting and stirred people to great enthusiasm. Those who were eccentrics to some were to her persons worthy of understanding and those who were thought by many to be commonplace and unworthy of notice were to her men and women, each with his own story, his own life, and his own lesson.



JACK SEARS



MORMON YOUTH

in the Hall of Fame

HIGH RECOGNITION COMES TO SQUADRON LEADER ANDREW FLETCHER AND DR. DILWORTH W. WOOLLEY, BOTH OF CANADA.

By C. FRANK STEELE

THESE lines are written in tribute to two Mormon boys of Canada who have distinguished themselves in war and in peace.

Now the heroics of war are gone. Youth in the belligerent nations of this second Great War are finding that this is true. War is grim business, and yet emerging from the throes of battle there still shines at times man's inherent nobility of soul: chivalry even to the enemy, fidelity to duty, courage in the face of death, self-forgetfulness in service to one's country.

This has been so in the case of Squadron Leader Andrew Fletcher, twenty-five-year-old son of Dr. Cyrus

M. Fletcher of Lethbridge, Alberta. When he was an M. I. A. boy and a King Scout camping out with his father, who is District Commissioner of Scouting at Lethbridge, they started to call him "Andy." He is still "Andy" Fletcher, although he is now one of the famous flying men of the



ANDREW FLETCHER

Royal Air Force, having gone to England in 1935, to join the R. A. F.

A few weeks before his service period was up, the war broke. "Andy" Fletcher never hesitated. He re-enlisted "for the duration." He cabled the news to his parents, and while their hearts were heavy—their slim young son was still a boy even though he had his wings—they were justly proud of him.

Months passed. He was first an instructor putting scores of rookies through their paces. Then when the siege of Britain grew in intensity he was moved to the fighter squadron. Letters home became fewer; you see, the R. A. F. has been pretty busy the last few months. Then one evening as



DILWORTH W. WOOLLEY

"Andy's" mother sat at the radio listening to the news from overseas she was thrilled to hear her son mentioned in dispatches from the Air Ministry in London. Her boy had been promoted to the rank of Squadron Leader and had been awarded by His Majesty the King the Distinguished Flying Cross for conspicuous devotion to duty and courage in the face of the enemy.

So now it is Squadron Leader Andrew Fletcher, D. F. C. Young Fletcher is carrying on at his post unspoil by fame, and deep in his heart he looks forward to the day when his job will be done and he can return to his home and loved ones in the West.

IN a field far removed from the fire and tumult of war another Mormon boy from Canada, Dr. Dilworth W. Woolley, is also carrying on. This twenty-six-year-old fellow of the Rockefeller Institute was recently chosen as the recipient of the Lilly award of \$1,000 and a bronze medal given annually at the convention of the Society of American Bacteriologists. The award was made at St. Louis on December 28, 1940.

This prized scientific award goes to the man or woman under thirty-one years of age who has made exceptional contributions to knowledge of bacteriology and immunology in a non-commercial or educational institution. Dr. Charles Thom, president of the association, in announcing the award, said Dr. Woolley "had contributed substantially to our knowledge of the cause of scarlet fever, blood poisoning, and meningitis."

Dr. Woolley is the son of Mrs. A. D. Woolley, whose home is in Raymond, but who is now living in New York City with her distinguished son. His father, a one-time Salt Lake resident and a pioneer of Raymond, Canada, died some years ago. Although handicapped from earliest childhood by delicate health, this young Mormon boy

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METAL CRAFT IN ANCIENT AMERICA

By CHARLES E. DIBBLE

THE advanced cultures of Central and South America have produced delicate and artistic ornaments of gold, silver, and copper.

Recent research tends to show that the techniques for working gold and other metals were probably developed in northern South America—Colombia and Ecuador. From this region the gold workers' art apparently diffused



AN AZTEC GOLDSMITH WORKING WITH CHARCOAL FIRE, CLAY CRUCIBLE, AND BLOW PIPE. AT THE RIGHT AN APPRENTICE WATCHES.

southward into Peru and northward through Panama to Costa Rica and Mexico.

Grains and nuggets of gold were melted and worked either by hammering or casting. The casting technique is a parallel to the *cire-perdue* process of the Old World. A core of clay and charcoal was formed, and on this the desired design was incised. The artisan then formed a wax model of the desired ornament over the clay-charcoal core. The core and wax model were covered with a coating of charcoal and clay. The whole was then fired and the wax model melted away, leaving a hollow mold into which the molten gold was poured. When the gold cooled, the cast was broken, and the gold ornament was polished.

The Mexicans knew how to beat out gold leaf and work it with involved *repousse* designs.

The goldsmiths of Central America and Peru understood and practiced the welding of gold and silver as well as gold and copper.

Dr. Alfonso Caso's important discovery of the jewels in Tomb 7 at Monte Alban, Oaxaca, yielded gorgets depicting gods, gold finger rings, necklaces, and pendants.

Recently, gold plaques, approximately five inches in diameter with *repousse* designs showing Peruvian influence, have been recovered as far north as Guatemala and Southern Costa Rica.

LIVE A SERMON

By L. R. Hardman

HAVE you ever seen a sermon
Lived before your very eyes?
Could you doubt the weight it carries,
When temptation it defies?
Does the one who lives that sermon
Seem to irk you in a way?
If not, then pattern by him;
Live your sermon every day.

PLANTING TIME

By Solveig Paulson Russell

OH, the country is the place to live
When spring is in the air,
When buds and seeds come bursting out
As quickly as they dare,
When all the earth is hustling
To start its summer plan
And lends a friendly promise
To the efforts of each man.

Ah, then's the time that gardening
Is worth-while joy indeed,
When everyone's good feeling
Comes a-sprouting with the seed,
And all the trials of winter
Seem to vanish with the snow;
Yes, early springtime planting
Is the best time that I know.

HANDS

By Mabel Jones

HIS hands were strong and fine and true;
Off they had worked with saw and plane;
Though they were calloused hands like mine,
They could be kind, rebuking pain.

His hands He placed on clouded eyes;
They blessed the young, the old, the poor,
Restored the lame that they might walk,
And helped the deaf to hear once more.

His hands were nailed upon a cross,
Were pierced and torn, and bled for me.
My hands, though small and very weak,
Must serve, for Him, humanity.

BETWEEN THE LINES

By Cristel Hastings

I'm writing you a letter!
It's just a page or two,
But you will read between the lines
What my heart says to you!

I'm writing of the weather—
As if it mattered, dear!
The sky is made of rainbows,
And, oh, to have you here!

I'm gossiping of gardens,
Of things that sprout and grow,
Of recipes for waffles,
Of folks who come and go!

But I know while you're reading
Those hurried words of mine,
Your eyes will find the yearning
And love between each line!



SILHOUETTE

By Claire S. Boyer

BESIDE the temple of the living God,
Against the spires of truth, the spires
of light,
Is silhouetted one who gave his all
That God's Word might illuminate the night
Of latter days, that in the hearts of men
His Gospel might be powerful again.

Before the living temple of all time,
Built of disciples quickened by His light,
Of teachers serving daily in His name,
Of saints ascending the eternal height,
Across a world of prophecy, is set
The Modern Revelator's silhouette.

RESTORATION

By William Mulder

PERHAPS I'll never see the Father face to
face,
But I have bowed my head where Joseph
knelt
And, moving lips in silent prayer, have felt
The quiet rapture of that sacred place.

The trees in their familiar whisperings
Bore witness, and the very atmosphere
Confirmed what I dared only hope before:
I felt the truth the inward vision brings.

The glory of the grove still lights my way
As it once lighted Carthage, Liberty,
Nauvoo, the westward march—and con-
stantly
The vision shines upon the Church today.

The Restoration comes each spring again
To bring me close to God and to my fellow
met.

INTO LIGHT

By Eva Willes Wangsgaard

HOW strange it is that when we creep
Into our last and darkest bed,
A part of us refuses sleep
And steps out into light instead!

APRIL

By Anna Johnson

WHEN careless April splashes
Her tears of silver rain,
The daisies shower gladness
Along the woodland lane.
The robin almost strangles
With ecstasies of spring.
His joyous song is echoed
Until the woodlands ring.
The sunset's gold and crimson
Encircle vales and hills.
The wide horizon captures
The blush that nature spills.
My heart responds to April
Her soul is much like mine.
Her eyes are tuned to beauty.
For love has made them shine.
Her happy heart-throbs tremble
Through Spring's awakened bliss.
I think she knows the gladness
That's treasured in a kiss.

? ? ?

By Luacine C. Fox

I FIND no words,
No thoughts, no speech.
The adjectives
Are out of reach.
Descriptions,
(Which I love to write)
Have left me flat.
But just for spite,
Because I said
I'd write just now,
I'll close my eyes,
And smite my brow
Till inspiration
(Disappeared)
Will fly in haste—
Lest what she feared
Is fled away
With careless glee,
And wrongly labeled
Poetry!

TRIBUTE

By Helen Miller Lehman

HER voice was gentle; her heart was kind;
And in her handclasp needy ones could
find.
The warmth of friendliness.

Her thoughts were clear
As water in a pool; and, lacking fear,
She stood uncompromisingly for right.
To those whom she has left, day seems as
night.

And yet, through faith, we know that her
dear Lord
Has richly honored her with a reward
Which He, in love, no longer could defer.
The heavenly Father made sweet use of
her
On earth, and now she stands upon the rim
Of God's eternity, a seraphim—
Light of heart and eager for the heavenly
things.

Without her we are lonely, but her going
brings
Its recompense—our lives become a fairer
scroll
Because we saw the beauty of her soul.

BRIGHAM YOUNG

said:

COMPILED BY
HEBER Q. HALE

THE signers of the Declaration of Independence and the framers of the Constitution were inspired from on High to do that work.

Will the Constitution be destroyed?
No.

There is not so much difficulty in leading persons to death for the religion we profess, as there is in inducing them to live its pure principles.

Every object you are in pursuit of should be that which will pertain to eternity, and let time take care of itself; only be sure to do the duties pertaining to it.

What principal object have human beings in view? Happiness. Give me glory, give me power, give me wealth, give me a good name, give me influence with my fellow-men—give me all these, and it does not follow that I am thereby made happy. That depends altogether upon what principle these acquisitions were gained. Absolute tyranny never can produce happiness; neither can an influence unjustly gained and used. . . . What will give a man joy? That which will give him peace.

We have to learn that all the elements are eternal, though their varied earthly forms are organized to be dissolved. We must not place our affections upon these things until they are organized for eternity. If we take that course we shall be laying up treasures in heaven. Earthly things will be decomposed, and their reorganization will be by the power of the resurrection; then we shall begin to understand the proper use of element.

We are so organized as to be able to choose, or to refuse.

We have to learn and practice eternal principles to obtain eternal life.

The individual that obtains a celestial kingdom will never be idle in the flesh.

Our religion takes within its wide embrace not only things of heaven but also things of earth. It circumscribes things of art, science, and literature pertaining to heaven, earth, and hell.

Understand men and women as they are—not as you are.

THE NATION'S PRESS ON REED SMOOT

THE passing of Reed Smoot has brought forth from the nation's press, columnists, and commentators, a flood of comment which, as to quality and quantity, may only be described in superlative terms.

Typical of this high praise are the following excerpts from an editorial appearing in the New York *Herald Tribune* on Monday, February 10:

... Reed Smoot was one of the strong men of the Senate. His death yesterday in Florida marked the end of a long, honorable and useful career. When he first went to Washington he was met by a violent and foolish opposition, which arose from the fact that he was not only a Mormon but a high dignitary in that church. This prejudice, however, was quickly dissipated, and from that time on, his strong character and his ability, which was of a high order, won him the respect of men of all parties.

It was President Hoover who said of him: "He knows more of the workings of our government than any other living American." That estimate probably was accurate.

Reared and trained in a hard and thrifty school, he was known throughout his career as the relentless foe of government extravagance. He fought mightily for economy and for cautious expenditures. Once, in a speech on the floor of the Senate, he remarked ruefully that the cost of government was increasing, that it always had increased and that it would continue to increase. He saw this trend as inevitable, and somewhat dismayed, though not even in his most gloomy forebodings did he dream of the saturnalia that began in 1933. He was devoted to the Republican party, to Utah and to the principles of sound government administration; but, above all, he was an able public servant of a type too rare in Washington today.

ANOTHER such comment comes from Washington, D. C. Harry J. Brown of the Washington Bureau of the Salt Lake *Tribune* says, under date of February 22:

Shakespeare wrote: "The good men do is oft interred with their bones." The quotation has an application in this: In all his 30 years in the United States senate, the one great, outstanding service that Reed Smoot rendered the national capital was to father and push to passage the bill which gave Washington, D. C., its greatest aggregation of government office buildings—buildings that, at the time, were believed adequate to house all the agencies of government for generations to come.

These fine buildings now are occupied by the department of commerce, the post office department, the department of justice, the department of labor, the interstate commerce commission. Another is the much needed archives building. Yet when Senator Smoot died, not a single newspaper in Washington, in eulogizing the great Utahn, so much as made reference to this outstanding achievement.

The reputation that Senator Smoot earned

in those days of drudgery stayed with him to the end, for it is well known that he was the only member of either senate or house who year after year personally read every bill that was introduced in Congress, and who scanned the reports on all bills in which he was interested. In due time, Senator Smoot rose on the appropriations committee to a position where he was entrusted with the management of war appropriation bills before the senate. Before he would assume that role he mastered the detail of the department for which the appropriation was made, and in time came to know far more about the workings of all the government departments than did the cabinet members who were secretaries of those departments. He was better informed on the great government machine than any other man in Congress.

There is no counterpart of Senator Smoot in the senate today; no such digger, no such persistent worker, no such master of detail. And there probably never will be another Reed Smoot in Congress.

From the Congressional record of February 10, 1941, the day following the death of Senator Smoot, we quote in part:

Senator Elbert D. Thomas:

"... Senator Smoot contributed much to the history and expansion of his country. No man who ever came to the United States Senate had to stand as cruel an assault, as wicked and unjust a hearing, and a trial as that which faced Senator Smoot when he entered the Senate in 1903. That he was victorious in that great ordeal is a compliment to this body and to the fairness of his fellow Senators. Had he lost the cause, the right of minority group representation in our land would have been relegated to the place it occupied in the Dark Ages. In winning his seat, in spite of the misinterpretation of the rule that the Senate, under the Constitution, is the judge of its own Members, the Senators in their votes realized and acknowledged the fact that in America justice should prevail, and they saw to it that justice did prevail. . . ."

Senator Harrison:

"... I never knew a more industrious or sincere legislator than Senator Smoot. He was an indefatigable worker. He left his imprint on the legislative records of this country, and when he retired from the Senate he carried with him the good wishes and sincere regard of his colleagues—it mattered not what side of the aisle we were on. I was especially fond of him. I regret very much to learn of his death. . . ."

Senator White:

"... Senator Smoot was one of these rare men. For thirty years, I think, he occupied a seat in this Chamber. Year by year he grew in knowledge; he grew in influence; and that knowledge and that influence rested upon the basic fact that he was one of the most industrious men who ever sat in the Congress of the United States. He made himself a master of legislative subjects. . . . He was a kindly man when one came to know him. He was a man who will be long remembered by those who were privileged to associate with him. I think I bespeak the respect which all Members on this side of the Chamber had for him. We lament his passing. . . ."

The Church Moves On

New Stake Formed in Southern Arizona

ORGANIZED on Sunday, March 3, the Southern Arizona Stake became the one hundred and thirty-seventh stake in the Church, and the seventh to be formed in Arizona.

Called to preside over the new unit was Alando B. Ballantyne, professor at the University of Arizona and formerly head of the Southern Arizona District in the California Mission. Jared J. Trejo of St. David was named first counselor and M. O. Evans of Bisbee, second counselor.

The new stake includes seven wards formerly branches of the California Mission: Tucson, Bisbee, Douglas, Binghampton, Pomerene, St. David, and Whitewater, and one branch, Nogales.

Representing the General Authorities at the organization were Dr. John A. Widtsoe of the Council of the Twelve and C. Orval Stott of the Church Welfare Agricultural Advisory Committee.

Division of Twentieth Ward Creates North, South Units

THE Twentieth Ward, Ensign Stake, was divided February 16 into a north section including approximately one thousand members and a south section of some eleven hundred members, both wards to use the present chapel and recreation hall.

Outgoing bishop of the old Twentieth Ward was Edwin Q. Cannon, recently sustained as president of the Ensign Stake. Eldred G. Smith was appointed bishop of the North Twentieth Ward, with J. H. Cook and Guy

P. Stevens as counselors. William E. Stoker was sustained as bishop of the South Twentieth Ward, with Orval C. Fox and E. Stephen Buckmiller as counselors.

Divisions Create New Wards

DIVISION of the Ensign Ward, Ensign Stake, into the West Ensign and East Ensign wards, both to use the same ward chapel, was effected February 9. The Ensign Ward bishopric was retained for the West Ensign Ward: Waldo M. Andersen, bishop; J. Eldredge and Kenneth S. Bennion, counselors; and Willard D. Rogers, clerk. William M. Faulds was named bishop of the East Ensign Ward, with Ambrose T. Mason and Ralph Hardy as counselors, and Joseph W. Coles, clerk.

The Murray Third Ward resulted from a division of the Murray First Ward, Cottonwood Stake. Bishop L. P. Parry and counselors Frank A. Johnson and Ivan N. Bean, with Clinton P. Smith, clerk, head the new Third Ward. Persyl Richardson succeeds Alma E. Crane as bishop of the First Ward, with W. L. Wright and Paul S. Rose as counselors, and Sylvester Turner as clerk.

New President Appointed To Hawaiian Temple

ALBERT H. BELLISTON, for sixteen years president of the Juab Stake, has been appointed president of the Hawaiian Temple at Laie. President Belliston, who will leave for Honolulu on May 1, succeeds Castle H. Murphy,

former Hawaiian Mission president and temple head since January, 1938.

Prominent in civic and business affairs in Nephi, Utah, President Belliston has served the Church as missionary to Hawaii from 1898 to 1902, as counselor in the bishopric of the Nephi Ward, and as bishop of the south division when the ward was divided in 1914. From August, 1924, until February of this year he served as president of the Juab Stake.

Three Stakes Sustain New Presidencies

RECENT reorganizations have given the Hyrum, Bear Lake, and Juab stakes new presidencies as follows:

In the Hyrum Stake, Edwin Clawson succeeds President Danford M. Bickmore, Albert Zbinden replaces first counselor John C. Brenchley, and B. M. Thompson has been named second counselor.

In the Bear Lake Stake, former second counselor E. Woodruff Stucki was sustained as president, succeeding President George H. Robinson; Fred J. Price was named first counselor, succeeding Alfred A. Hart, and John P. Hume was appointed second counselor.

In the Juab Stake, Will L. Hoyt succeeded Albert H. Belliston as stake president. Counselors James H. Ockey and Herman W. McCune were retained.

Washington Services Honor Late Reed Smoot

REMEMBERED as a great American who applied his religion to his public life and thus won respect for himself,



A PATRIARCH AND HIS POSTERITY—ELDER GEORGE F. RICHARDS AT EIGHTY Elder George F. Richards of the Council of the Twelve, acting Presiding Patriarch of the Church, at eighty years of age stands as patriarch at the head of a large and favored posterity as well—a family numbering fifteen sons and daughters (thirteen of them living), fifty-six grandchildren, and twenty-two great-grandchildren. Eighty-five members of the family are shown gathered at a dinner and program honoring Elder and Sister Richards the day following Elder Richards' eightieth birthday on February 23. At eighty, Elder Richards is in excellent health, active and energetic. In these blessings, his wife, Alice Robinson Richards, the mother of all his children, shares equally.

The Church Moves On

his Church, and his state, the late Elder Reed Smoot of the Council of the Twelve, who died on February 9, was honored at memorial services held Sunday, March 9, in the beautiful Washington, D. C. chapel of the Church which he was instrumental in building.

Principal speakers at the services, which were attended by members of the late senator's family, were President Rudger Clawson of the Council of the Twelve, former Senators William H. King of Utah and Henry F. Ashurst of Arizona. Also present were Senator Elbert D. Thomas, who pronounced the invocation, and Representative J. Will Robinson of Utah, former Senator James Watson of Indiana, Representative Hatton W. Summers of Texas, President Ezra T. Benson of Washington State, and Bishop Edgar B. Brossard, who offered the benediction.

New Chapels Dedicated

RECENTLY dedicated by visiting Authorities are the following chapels:

President David O. McKay of the First Presidency participated in dedicatory rites for the Trenton Ward chapel, Benson Stake, and for the chapel of the Albuquerque Branch, New Mexico.

In the Northern States Mission Elder Richard R. Lyman dedicated chapels at East Detroit, Michigan; Rhinelander, Wisconsin; and in Cambridge City, Peru, and Linton, Indiana.

The Parowan West Ward chapel was dedicated by Presiding Bishop LeGrand Richards during the Parowan Stake quarterly conference in February.

Bishops, Presiding Elders Receive Appointments

GLENNWOOD WARD, Alberta Stake, Eldon Quinton succeeds Clarence J. Night. Junction Ward, Garfield Stake, Jay W. Applegate succeeds H. Earl Bay.

Superior Ward, Lyman Stake, Foster L. Gordon, succeeds Lawrence E. Harris.

Wilmington Ward, Long Beach Stake, Leland M. Stratford succeeds Cornell E. Jarman.

Las Vegas Ward, Moapa Stake, Reed Whipple succeeds Berkeley L. Bunker.

Payson Second Ward, Nebo Stake, Kenneth J. Tanner succeeds John F. Olson. Elko Ward, Nevada Stake, John J. Stastny succeeds Rodney Williams.

Ely Ward, Nevada Stake, William J. Hemingway succeeds O. Udell Call.

Snake Valley Branch, Nevada Stake, S. Ira Jensen succeeds Sylvan D. Warner.

Nanakuli Branch, Oahu Stake, Robert L. Worley succeeds Rollo Dutson.

Salem Ward, Palmyra Stake, H. Elmer Sabin succeeds Ray Davis.

Cedar Third Ward, Parowan Stake, B. Glen Kenney succeeds Samuel F. Leigh.

Paragonah Ward, Parowan Stake, J. Leonard Tophan succeeds Doyle K. Robinson.

Redlands Branch, San Bernardino Stake, Hans R. Porter succeeds Irvin M. Skousen.

Victorville Branch, San Bernardino Stake,



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED FEBRUARY 24, 1941—DEPARTED MARCH 5, 1941

First row, left to right: Joseph Fred Stubbs, Chester James Butters, Gene Cummings, Ada Bluth, Don B. Colton, Glenda Pearl Nielsen, Ned Allen, Rulon B. Haacke.

Second row: Alfred C. Davidson, Darwin Barnes, Wilford J. Cox, Leo Clayburn, A. June Lindberg, Carmo Rollins, Raul R. Ruiz, Verlen M. Bowman.

Third row: Norman Funk, Ernest H. Clark, Phil Buchanan, Margaret Weir, Margaret Meeks, Loanda Johnson, Donald Turpin, William E. Laysen.

Fourth row: Kilburn Wilson, Glenora R. Williams, LaVar F. Reese, Gerald P. Werrett, L. LaVar Myers, M. Carl Gibson, LeGrande C. Silver, Mark Anderson.

Fifth row: Jaston Jacobson, C. Harlow Duffin, Grant Rice, Willard B. Call, John Wayne Frank, Richard Mortensen, Ross P. Findlay, Keith C. Wallace.

Sixth row: Herbert Fred Mortensen, Kenneth Rulon Boss, Brent Heimer Simpson, Burl Peterson, John Sharp, Paul Lewis Harmon, B. Richard Platt, Joseph E. Potts.

Seventh row: Milton Paul Matthews, Thurn James Baker, Jay Byron Hunt, Doran Heap Barlow, Nevel V. Jackson, Rex E. Richards.

Lavont S. Smith succeeds James N. Lewis. Vineyard Ward, Sharon Stake, Walter R. Holdaway succeeds Thorit C. Herbertsen.

Rockport Branch, Summit Stake, Marquis F. Pendleton succeeds Karl B. Hixson.

Loa Ward, Wayne Stake, Willis R. Willardson succeeds W. Rex Brian.

Letha Ward, Weiser Stake, J. Raymond Dewey succeeds William A. Hale.

Garfield East Ward, Oquirrh Stake, Elmer E. Matthews succeeds L. Baldee.

Beldvedere Ward, Pasadena Stake, Orlin F. Lamb succeeds Harold R. Harrison.

Frank W. Asper Completes Concert Tour in South

BACK from touring cities of the southern states where he has appeared in a series of well-received organ recitals, is Dr. Frank W. Asper, Tabernacle organist. Appearing with Dr. Asper was Ruth Howell, dramatic soprano from Hollywood, California. Each year Dr. Asper's artistry wins him wider praise and appreciation, for his "skill as well as his warmth and genial personality."

"Era" Cites Missionaries Released in February, 1941

MISSIONARIES released during February, 1941, and others not previously appearing on the "honor roll" are here listed:

Argentine: Earl M. Fitzgerald, San Francisco, California; Samuel J. Skousen, Thatcher, Arizona.

California: Albert G. Brain, Jr., Chadwell J. Burbidge, Salt Lake; Howard B. Cottrell, Morgan, Utah; Delbert W. Curtis, Payson, Utah.

Canadian: Alvin R. Bennett, Taber, Alberta, Canada; Leo G. Dow, Picture Butte, Canada; Elmer O. Johnson, Jr., Saford, Arizona; Stanley A. Leavitt, Hartleyville, Canada; James W. Litchfield, Raymond, Canada; Frank L. McClure, Salt Lake; Afton D. Orchard, Lewiston, Utah; Paul D. Quinn, Nampa, Idaho; Mahala Smith, Salt Lake; Clyde A. Stanford, Staveley, Canada; Kimball Vance, Salt Lake; Ervin C. Walton, Picture Butte, Canada; Ronald M. Warr, Heyburn, Idaho.

Central States: Thyra T. Larsen, Ashton, Idaho; Carl Racker, Lehi, Utah; Eldredge R. Shakespear, Tropic, Utah.

East Central States: William U. Schofield, Jr., Elko, Nevada; Ruth Nash Taggart, Cody, Wyoming.

Eastern States: Verla Ashcraft, St. Anthony, Idaho; Florence D. Call, Salt Lake; Beryl R. Gardner, Hayden, Utah; Ned T. Loveless, Payson, Utah; Jessica Udall, Thatcher, Arizona; Earl H. Wilson, Hyrum, Utah.

Hawaiian: James R. Anderson, Mesa, Arizona; Carlyle S. Miller and Mrs. Carlyle S. Miller, Huntington Park, Cal.; Roscoe F. Sorenson, Midvale, Utah; Robert S. Taylor, Salt Lake.

New England: H. Max Bergeson, Cornish, Utah; James M. Clayton, Midvale, Utah; Iva Rose Decker, Mesa, Arizona.

North Central States: Edwin L. Dial, Shelley, Idaho; Clarence L. Littlewood, Richfield, Utah; Wayne A. Robison, Fillmore, Utah.

Northern States: Russel H. Boss, Garland, Utah; Laurence C. Cooper, Provo, Utah; Ellis D. Orchard, Twin Falls, Idaho; Jarvis M. Peterson, Brigham City, Utah; LeRoy P. Taylor, Salt Lake; Douglas M. Thompson, Idaho Falls, Idaho.

Northwestern States: Walter L. Haws, Mesa, Arizona; Irvin W. Jeffery, Delta, Utah; Clara C. Jensen, Mant, Utah; Don F. Manwill, Richfield, Idaho; Jack E. Mineer, Keams Canyon, Arizona; Max H. Skinner, Lehi, Utah; Robert S. Thorup, Salt Lake.

Southern States: William L. Black, Blanding, Utah; Eva Egbert, Pocatello, Idaho; Clyde W. Fowler, Salt Lake; William M. Harker, Shelley, Idaho; Ray J. Kirkland, Carey, Idaho.

Spanish-American: Ramond L. Chapman, Rigby, Idaho; Rulon B. Fox, Springville, Utah; Floyd E. Hayes, Salt Lake; Mildred Schwendiman, Newdale, Idaho.

Western States: Clyde H. Armstrong, Cedar City, Utah; George A. Platt, Richfield, Utah; Boyd L. Squires, Great Falls, Montana; Emma La Ree Whitby, Alpine, Utah.

Hugh Ireland Passes On

ON January 16, 1941, Elder Hugh Ireland, for twenty years editor of

(Continued on page 243)

On The Book Rack

POETS, ATTENTION! UTAH SINGS, VOL. II.

ANOTHER milestone in the development of Utah poetry will be set up this year, if plans of Brigham Young University Journalism Department are completed. Poems are already being gathered for the second volume of *Utah Sings*, a statewide anthology of verse being edited by Dr. Carlton Culmsee and a group of associates representing Utah publications and other organizations.

The first volume was published in 1934 by Professor Harrison R. Merrill, late chairman of the Journalism Department, who was also editor of *The Improvement Era*, and Elsie Talmage Brandley, late associate editor of the *Era*. With several hundred poems from more than one hundred poets, it reflected the poetic enthusiasm of the Twenties and early Thirties. It helped stimulate further creative activity and artistic development.

The new collection will, it is hoped, give further stimulation and encouragement to poetic progress. Poets are being asked to achieve publication in two or more acceptable magazines as one condition of entry into the anthology. However, any poems written since 1934, whether published or unpublished, may be submitted.

A new feature will be a section of poems written by adults for children.

Persons who wish to submit poems may obtain information and forms for the preparation of autobiographical material from Dr. Culmsee. The hope of the committee in charge is that in the interval before the August 15 deadline, poets will create extensively, polish their work, and seek publication in reputable publications in Utah and elsewhere.

YOUR CAREER IN AGRICULTURE

(Homer P. Andersen. E. P. Dutton & Co., Inc., N. Y., 1940. 285 pages. \$2.00.)

THIS stimulating message to American youth comes from the pen of a young man who has qualified both as a practical farmer and as a journalist and writer. Homer Paul Andersen was reared on a farm in Cache County, Utah; filled a mission in Denmark; and was the founder and first editor of *American Farm Youth* magazine; has served as associate editor of *Boys' Life*; and is now editor of the Church section of the *Deseret News*. In his book, first published in February, 1940 (later moved into a second printing) the author, with color and originality of expression, presents a realistic picture of agricultural opportunities, contrasting the old with the new, and also contrasting present limitations with future possibilities. Besides its technical and practical information on different kinds and methods of farming, this work will help form worth-while attitudes toward a basic and ennobling profession that will help many qualified young men and women to find a more wholesome and more abundant way of life, on the soil. The book is dedicated by the author "To my Father, who has devoted his life to guiding farm boys." The book also promises to guide many young men to a useful career.—R. L. E.

BRIGHAM YOUNG THE COLONIZER
(Milton R. Hunter, Deseret News Press, Salt Lake City, 1940. 383 pages. \$3.00.)

THE reader may approach this excellent book with the assurance that he will encounter a great wealth of fresh material not heretofore available in print. The time-worn accounts have been avoided, and Dr. Hunter, in an able and scholarly manner, has gone to manuscript sources almost entirely for the factual content of this work. Emphasis is placed on "methods" of land settlement and of founding new industries, and attention is given to the settling of specific places which have heretofore es-

caped detailed treatment in the general history of the Church.

Topical, rather than chronological or biographical, such subjects as "Utilization of Water," "The Land Problem," "The Leather Industry," "The Deseret Iron Company," and the settlement of Tooele, Rush Valley, Utah Valley, Sanpete, Fillmore, and other related topics indicate the scope of the thirty-four chapters. This book is an addition to, rather than a duplication of, existing Church literature, and will be welcomed by both student and casual reader.

—R. L. E.

(Concluded on page 229)

April Conference Specials

For the benefit of Conference visitors, we are offering some outstanding values in L. D. S. Literature, general books and high-grade merchandise during the Conference period, from April 1 to April 12.

Here are a few of our exceptional offers in books:

	Regular	Conference Special
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From Kirtland to Salt Lake.....	2.50	1.00
The Voice of the Intangible.....	2.00	1.00
Soul's Fire.....	2.75	1.25
Joseph Smith, The Prophet Teacher. B. H. Roberts.....	1.50	.50
Life of J. Golden Kimball.....	2.50	1.25
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Life of Brigham Young		
Life of J. Golden Kimball—both.....		2.00
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Brigham Young, The Colonizer, Dr. Milton R. Hunter.....	\$3.00	
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Seminary Teachers are invited to see our excellent stock of religious books, school supplies and aids for teachers.

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THE GENERAL CONFERENCE

THE One Hundred and Eleventh Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 4, 5, and 6, with general sessions each day at 10 a. m. and 2 p. m. The general Priesthood meeting will be held in the Tabernacle on Saturday, April 5, at 7 p. m.

Heber J. Grant
Joseph A. Clark
David O. McKay

The First Presidency.

The Presiding Bishopric announce that a meeting of Bishoprics and Stake and Ward Aaronic Priesthood workers will be held in the Tabernacle Sunday morning, April 6, at 7:30 a. m., to which Stake Presidencies and High Councilors are cordially invited.

A meeting for all Stake Presidencies, Mission Presidents, Ward Bishoprics, Ward Welfare Committees, Relief Society Presidencies, and Priesthood Quorum officers will be held in the Assembly Hall, Saturday, April 5, at 7:45 a. m., for the consideration of matters to be presented by the General Welfare Committee.

Antaeus

THE story of Antaeus has often been told, but we cannot resist the temptation to allude once more to this celebrated character of Greek mythology.

It will be well remembered that this giant, the son of Poseidon, was a wrestler whose strength was invincible so long as he remained in contact with his mother, Earth. Strangers who came to his country were compelled to wrestle with him, and many such, not knowing the source of his strength, would throw him to Earth, but with each such contact he would gain greater power, and those who threw him would find him rise stronger than he fell.

Hercules, however (so runs the story), was advised of these circumstances, and so, when he encountered Antaeus he avoided throwing him down. Rather, he lifted him high, where, removed from the strength-giving Earth, Antaeus weakened and was strangled in mid air.

There are inferences to be drawn from this classic myth. One literal aspect of it is reminder that close living to the soil is a source of physical and moral and spiritual strength. It isn't only a question of what we make the earth yield. It is a question also of what nearness to the "good earth" produces inside us—in all our thinking and in all our approaches to the issues of life. Economically, a life close to the soil is a source of strength, as it also is morally and spiritually.

This is the verdict of history as far back as it goes. This is the counsel of all our leaders in this dispensation. Joseph Smith, in his community planning, made provision for each man to have a plot of ground sufficiently large to keep his feet close to Earth. Brigham Young reiterated the principle times without number—and then proceeded to demonstrate it in the building of the West. Every leader of Zion since then has urged our people to keep their roots in the soil. President Heber J. Grant has often publicly made the statement to the effect that if it weren't for new blood from the country, the cities would perish with self-bred decay. Dr. John A. Widtsoe, internationally recognized authority in the field of agriculture, has repeatedly declared his hope that the time would never come when the greater part of our people would not "live on the land," and this teaching is reflected in our preaching and practice, and is a dominant feature of the present Church Welfare program.

Those peoples, those nations, and those civilizations which have become predominantly urban have not fared well in times of crises. Once removed from the soil, they lose its guarantees of security and survival, and, what is more, they lose the wholesome and fundamentally sound outlook that comes from this universal source of strength. They lose moral force, a dependable sense of values, rugged self-dependence, and virility of manhood.

And so, as the coming of another spring turns our thoughts again to pursuits of the soil, we say to the Latter-day Saints as it has been said all through the years: If you have a farm, farm it. Don't give up your land until you have looked at all sides of the question. Don't lose it by indulging in the terrible luxury of over-indebtedness. Don't sacrifice a birthright that might sustain you through crises which otherwise might not be so well weathered. Keep close to Earth. Keep your roots in the soil and face the storms with a greater assurance than can they who have been uprooted by those conditions and circumstances which cause them to live from hand to mouth, once removed from this great source of strength.

So much we say for the story of Antaeus, the giant, who, in this account, represents mankind, and Hercules, who, for our purposes, represents that unfortunate way of living which holds a man away from the life-giving security of mother Earth. The Latter-day Saints must be proof against any false standards or perishable doctrines that would lead them in great numbers to be uprooted from the soil, there to lose physical strength and suffer moral and spiritual deterioration.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xxxvi. What Is the Meaning of the Atonement?

THE universe is dual: spiritual and material, composed of "spirit-element" and "matter-element." These two realms are closely interwoven, perhaps of the same ultimate source; yet they are distinct in their nature. Mastery of the universe means acquaintanceship with and control of both of these elemental divisions of the universe in which we live.

All men had a spirit birth, and, before the earth was created, lived a pre-existent life, often called the first estate. In that existence, the spirit children of God, later to become the men and women of earth, possessed the faculties we enjoy here. They could learn, choose, grow or retrograde even as on earth. God, their Father, provided means for their development, but did not rob them of their free agency. (Doctrine and Covenants, 29:35.)

These pre-existent beings possessed only bodies of "spirit-element." Therefore, they were limited to an intimate acquaintanceship with the spirit world. The material world could not be satisfactorily explored, nor known and controlled by beings having only spirit bodies as their means of communication. Nevertheless, their divine destiny was to know the whole universe to which they belonged—to become like their Father. To do this they needed to acquire bodies of "matter-element"—later to become refined and celestialized. Such material bodies would be tools by which the desired knowledge of the world of matter might be known, and controlled for man's progress.

When God, the Father of the spirits of men, saw that His children were ready for the knowledge of the material world, He called them together to discuss their further education. In the great council which followed (Moses, 4:1-3; Abraham, 3:22-28; Doctrine and Covenants, 29:36; 76:25-29), the Father presented a plan for this further education known as the Plan of Salvation, or the Gospel of Jesus Christ. This Plan was accepted by two-thirds of the council, and rejected by one-third. There was no chance for neutrality. The Plan had to be accepted or not accepted. The sorrow of the opponents to the Plan is that they cannot acquire matter-bodies which would give them knowledge and power that they must now be without.

The Plan provided that "matter-element" should be collected and made into an earth, as a school-house, upon which the spirits of men might dwell with earth-bodies, in pursuit of their preparation for the more complete mastery of the universe. The eldest spirit-son of God, known to us as Jesus, the Christ, was chosen to lead in the execution of the Plan; and Adam, another among the chief sons of God, and Eve, who was his wife, were chosen

to be the first to go down on earth to take upon themselves earth-bodies, and to become the earthly parents and heads of the race of men to be born on earth.

The education of the spirit children of God was to be exacting. For a great gift one must labor much. They would go to the earth in forgetfulness of the past, depending upon their own free agency, to be clothed in bodies of "earth-element," provided by their earthly parents; subject to the conditions of earth, instead of the perfected state of their spirit home.

More terrifying was another requirement. Sometime in their earth career under the operation of the law which provided the bodies on earth, their bodies would be separated from them, in a process called death, and they would for a time be so separated until divine forces acting under a higher law, reunited the body, purified and celestialized for an eternal existence, with the spirit, which, because it is a child of God, is also eternal. All this was planned for the education of man, and to insure his eternal progress amidst the elements of the universe.

Clearly, the processes involved in the operation of the Plan are beyond the full comprehension of man. Yet enough has been revealed to make the essentials of man's entrance upon earth, and progress in the hereafter, understandable to the human mind.

To subject an eternal being to the dominion of "earth-element"—that is, to forgetfulness, with the many vicissitudes of earth, and eventual death—appeared to be a descent in power and state. The first man, to bring himself under such dominion and domination, would have to break, or set aside, an established law; but unless this were done, the Plan could not be inaugurated. Man, made to walk upright, must bend his back through the tunnel through the mountain which leads to a beautiful valley. Adam and Eve accepted the call to initiate the Plan, and subjected themselves to earth conditions. That was the so-called Fall of Adam, an act necessary for the winning of bodies of earth-element by man, and for the fulfillment of divine law. (Moses, 4:7-13; 5:10, 11.) Just how this "Fall" was accomplished is not known, and probably cannot be understood by the mortal mind. One thing must be kept in mind: The Fall was not a sin. It was a necessary act in a series of acts by which ultimately all men will win an eternal possession of their earth-bodies. In the Gospel sense, the fall of Adam brought life not death into man's eternal existence.

Here then, would be the condition of man after he had acquired an "earthly body" and then was separated from it by the process called death: He was rich in earth experience but without the earth-body to be used by him as an eternal tool to help him win his eternal place among the realities of the universe. The "Fall of Adam" had made possible the earth experience, but another act was necessary to restore the body of the earth, purified and fitted for eternal life, to the eternal spirit. Someone had to effect a reunion of body and spirit and fit the body for eternal existence. Some— (Continued on page 253)

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WALKING WITH THEIR PARENTS

Dr. W. T. Cannon

THE average child almost defies its parents, and little tots dressed for Sunday School or for a walk with their parents reveal by the expression on their faces something of the joy they get from such an experience.

In times of turmoil, selfishness, and strife, if we are going to prepare our children to help make this world a better and happier place to live in we must introduce religion into their lives as a vital force. We must teach them to love their neighbors and teach them that there are better things in this world than the grabbing of money and the pursuit of pleasure.

Religion has been taken out of our schools, and the Bible is no longer read and referred to in the home. The consequence is that our penitentiaries and reformatories are filled to overflowing with boys and girls that are just starting out in life.

One of the great commandments is to honor the Sabbath Day, to keep it holy, which many of us are disregarding. We are taking our families on pleasure trips; we are cutting our lawns and tinkering around our homes instead of taking our children by the hand and going to a place of worship.

We have shifted the responsibility of training our children to the neighbors and the school. Our children are allowed to roam around, and we are not as careful of their associations as we should be. In many instances we are not teaching by precept and by example the necessity for refraining from the tobacco and liquor habit. Our children are growing up with the idea that to smoke or to drink is rather smart and clever.

Because children are so inclined to walk with their parents, parents must be careful where they walk.

Here's How—

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magazine. They'll refresh you and refurbish you and restore your confidence in yourself.

Handy Hints

TO SAVE the back part of the cuff of your trousers from rubbing on the floor of your car when driving, just pull the trouser leg tight around the leg, then clip a spring clothespin in front, close to the leg. It saves a lot of cleaning bills and takes only a moment to adjust.—L. C. H., Bell, California.

TO KEEP my spools of thread orderly and at my finger tips, I took a one-half-inch board—3 by 18 (these dimensions may, of course, vary) and painted it to match the inside of my linen closet. Into this painted board I drove two rows of finishing nails on which my spools fit. This "spool board" I nailed to the inside of my linen closet door. I can now see at a glance the colors of thread I have, and there is no time wasted in searching for that lost spool of thread.—V. D. N., Preston, Idaho.

IN winding wool into balls for knitting purposes, leave the first end out about six inches. Proceed to make the ball, taking care not to cover the end hanging out by placing the thumb in this space, winding around this end of the ball. When completed, the ball will unwind from the center. The ball does not roll away, but stays stationary until all is used up.—Mrs. E. L., Glenwood, Alberta, Canada.

RUB a thin layer of liquid wax over your window sills occasionally. You will find this keeps the sills much easier to dust and care for. It protects the sills from water spotting also.—Mrs. B. B., Olympia, Washington.

Cooks' Corner

By Barbara Badger Burnett

Asparagus and Tuna Croquettes

- 1 can flaked tuna
- 2 cups cooked asparagus
- 1 cup mushroom soup
- 2 tablespoons butter
- 2 tablespoons flour
- salt
- 1 egg
- dry bread crumbs

Cut asparagus in inch pieces and cook until tender in boiling salted water. Melt the butter, add the flour and stir in the soup. Stir until thick and smooth. Add the tuna and asparagus. Season and cool. Shape into croquettes. Egg and crumb and fry in deep hot fat until brown.

(Continued on page 228)

Cleaning
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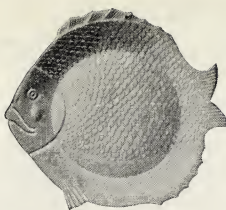
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(Continued from page 227)

Carrot Nests

- 2 cups mashed or strained carrots
- 4 tablespoons melted butter
- salt and pepper
- 1 cup cooked green peas
- 2 tablespoons butter
- 2 tablespoons flour
- 1/2 cup evaporated milk
- 1/2 cup water
- 1 egg yolk

Add the 4 tablespoons butter to the carrots. Season with salt and pepper and whip until fluffy. Shape into nests on a buttered baking pan and bake at 400° until slightly browned. Remove to serving places with a flat server and fill with the following sauce: Melt the 2 tablespoons butter, add the flour and the milk and add water gradually. Stir until thick and smooth. Season, add the beaten egg yolk and the peas.

Rhubarb and Pineapple Salad

- 1 package pineapple gelatin dessert.
- 1 cup cooked rhubarb
- 1 cup cold water
- 6 slices canned pineapple
- cottage cheese
- chopped nuts
- whipped cream salad dressing
- lettuce

Bring 1 cup of cooked and sweetened rhubarb to the boiling point. Pour over the pineapple gelatin and stir until dissolved. Add the cold water and pour into molds. Chill until firm. Arrange a well drained pineapple slice on lettuce. Place a salad mold on top of pineapple. Top with salad dressing mixed in equal proportions with whipped cream. Garnish with small cottage cheese balls rolled in chopped nuts.

Butterscotch Pecan Pie

- 1 package butterscotch pudding
- 2 cups milk
- 1 pie shell
- pecan nuts
- whipped cream

Add 1/2 cup milk to the pudding and stir until smooth. Add the rest of the milk and cook, stirring constantly until the boiling point is reached and the pudding is thick and smooth. Cool slightly and pour into a baked pie shell. Cover the top with pecan halves and bake in a moderate oven until the nuts begin to brown. Cool and top with sweetened whipped cream.

Easter Basket Cakes

- 2 cups cake flour
- 1/4 teaspoon salt
- teaspoons baking powder
- 1/2 cup shortening
- 1 cup sugar
- 2/3 cup milk
- 1/2 lemon extract
- 3 egg whites

Sift flour once, measure, add salt and baking powder; sift three times. Cream the shortening, add the sugar gradually; cream until light. Add the flour and milk alternately to creamed mixture, beating batter hard after each addition; add flavoring. Fold in stiff-beaten egg whites. Bake

Homing

in colored baking cups at 375°. Frost the tops with white frosting. Sprinkle finely chopped green coconut around the edge and place three small Easter eggs in the center. Make handles with twisted stick candy by warming in the oven until soft enough to bend. Stick into cake and tie a bow of ribbon on top.

On the Book Rack

(Concluded from page 223)

PIONEER STORIES

(A collection of previously published stories by many authors, assembled under one cover by Preston Nibley for the Presiding Bishopric. Desert News Press, 1940. 328 pages. \$1.00.)

THROUGHOUT the decades of the past century many true stories have been published by and about our leaders and pioneer personalities. These stories, more thrilling than fiction, more impressive to youth than formal preaching, with their great lessons of life, have appeared from time to time in M. I. A., Sunday School, and Priesthood publications, in the *Improvement Era*, *The Instructor*, and in other magazines and publications that have been circulated throughout the Church. But a story in an old magazine or an old manual is all but buried, and these stories were too good to bury. Besides, we now have another generation with us. And so, the Presiding Bishopric has published forty of them under one cover at a price that all can afford. Boys and girls are reading them with more interest than they read fiction. They are "he-man" stories, each with an unforgettable lesson. The authors include Joseph F. Smith, Anthony W. Ivins, Lucy Mack Smith, and many others who knew life when it wasn't easy and who tell about it thrillingly. Every family should have this collection of Pioneer Stories—and less cheap fiction will be read by the children in those homes where this book is available.

—R. L. E.

LOVE AT THE THRESHOLD

(Frances Bruce Strain. Appleton-Century Company, New York, 1940. 336 pages. \$2.25.)

THE author, who has published two previous books, has taken the necessary time to question boys and girls, men and women, concerning their interests, their likes and dislikes, about this matter of friendship, love, and marriage. Handling it as she does, in an easy, informal manner, she touches fundamentals in giving points for happier social living. The three divisions: dating, romance, and marriage will indicate the scope of the subject. That she dedicated the book to her son, and prefaced it by addressing some of the young people whose ideas she had asked should be proof that she considered the matter serious enough to be seriously considered.

Young people will find much to help them in adjusting socially, which is perhaps the most important adjustment they are called to make. Mrs. Strain has made a book that will prove helpful to young persons and should be read by parents who are themselves perplexed concerning their growing-up children. All through the book, she emphasizes the value of the home. Most parents need to read the book in order to see how they may open their homes more to young folk in order to give them a wholesome background for living. M. C. J.

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for next week's washing and see the difference. And start your set of lovely California table pottery which PAR brings you.

Conference Broadcast

(Concluded from page 198)

The messages are as changing as the waters of a stream whose length and depth are unknown. But there persists, more lasting than history, the solemn reconfirming of the ancient prophecy.

"This gospel of the kingdom shall be preached in all the world."

The mind continues its questioning. "How can this be done, when there are but two missionaries to a city, a dozen to a province, a score in a nation numbering millions of people?"

The dream fades, the reality of the present returns, the question is answered:

"Do not cetract from the spirit of the broadcast by coughing. We are speaking to an innumerable multitude."

Orrin Porter Rockwell

(Continued from page 207)

able relation of entertainer to the less pleasant one of executioner."¹

MORE appreciative is the appraisal that Remy and Branchly give of their friend, Porter Rockwell:

"Rockwell is a person sufficiently well known in the history of the Mormons for us to bestow a word on him. He is a man without much education, and of very ordinary intelligence, but at the same time extremely amiable and polite, with exceedingly distinguished and graceful manners. He has an imposing look, with a dash of the aristocratic in it, which is also perceptible in his small, plump, fair, and well-made hands. He has been accused, on no evidence,—and many still persist in accusing him—of having, in May, 1842, fired a pistol at Governor L. W. Boggs, of Missouri. We will not attempt to settle the question either one way or the other. Rockwell is a man as vehement in his hatred as in his friendship. His attachment to Joseph Smith may have impelled him to desire and compass the death of one of the greatest enemies of the Mormons. Fanaticism and affection may have directed Rockwell's arm in this criminal act, and it is by no means impossible that the Church will one day reverse him on this account, as the memory of Judith is elsewhere revered. What appears clear, too, is that Rockwell is incapable of doing wrong except under the impression that he is doing right; so persuaded are we of this, that we would trust him with life and property without hesitation. He is a lion in a lamb's skin, that we admit; but a brave and generous lion, full of heart and greatness, capable of the grandest devotedness, ready to sacrifice himself in behalf of anyone who has gained his esteem, without exception of sect or person, whether Jews, Pagans, Mussulmans, or Mormons. He is of the stuff from which heroes are wrought, and if the blood of heroes can be inferred from the expression of the face, or the qualities of the heart, one would swear there were traces of a lofty origin in him. It is he who is ever at hand where there is perilous service to be accomplished, a crime to be avenged, a sacrifice to be made which can be of advantage to the oppressed. He it was who at Carson Valley wished to put himself at the head of a company of volunteers for the purpose of avenging our reported death; and yet we were entire strangers to him then; but our boldness, our rashness possibly, in exposing ourselves alone in the desert, had touched him, and won for us a place in his affection. He proposed to escort us as far as California, and had we accepted his offer, he would have ac-

¹Fitz Hugh Ludlow, *The Heart of the Continent*, pp. 353-361. Hurd & Houghton, 1870, New York.

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Orrin Porter Rockwell

compained us happy and content, without the remotest thought of any advantage to himself, proud of being able to give us this proof of his sincere regards."¹²

Whatever extremes Porter's weaknesses may have reached for Valley Tan [whiskey], he maintained respect and consideration for his Church and its leaders. In their presence Porter was ever at his best, both in appearance and manners. Gottfredson relates such an experience in the following account:

"... While I was conversing with the President, Orrin Porter Rockwell called and gave President Young an account of the affair with the Indians at Pleasant Grove. I listened very attentively to his recital of the matter. . .

"O. Porter Rockwell while at Pleasant Grove was taken to be slightly intoxicated. He was active in moving among the crowd at the soldiers' camp; this all seems very distinct even now; I thought him almost silly with drink and had little respect for him until this interview with President Young. On that occasion he was well dressed in a black broadcloth suit, wore neatly polished shoes and a black silk hat; his language was free and grammatical. I concluded that Rockwell lived a double life in the interest of his friends and God's cause on earth. I will ever remember him with esteem."¹³

(To be Concluded)

¹²Jules Remy & Julius Brencly, *A Journey to Great Salt Lake City*, Vol. 2, pp. 314-315. London, W. Jeffs, 1861.

¹³Peter Gottfredson, *History of Indian Depredations in Utah*, p. 118. Salt Lake City, Utah. Skeiton Publishing Co., 1919.

Indian Artifacts

(Concluded from page 216)

MR. PAYNE was impressed by the difference in relics found on the old lake shore line and those farther out in the lake. It strongly suggested that there were two distinct periods of occupation, one of great antiquity. Also, there are two types of symbolic Indian writings found in this area which indicate the presence of ancient peoples who have long since vanished from this region. One type consists of paintings (pictographs) in red, yellow, and green ochre found on the walls of caves. The other type consists of carvings (petroglyphs) which are confined to rocky bluffs in a place called Tule-lake Peninsula. These writings cannot be read today by the Indians whose ancestors were successors to the authors of the writings.

It is most reasonable from the evidence that there were at least two separate peoples upon this continent, one of which was much more ancient than the other.



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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

A Word of Caution Concerning the Grand Coulee Project, Washington

(Concluded from page 201)

mention, but the investigations include studies of land clearing and grading, irrigating methods, adaptability of crops and livestock, farmstead arrangements, low-cost farm buildings, capital requirements and management, and many other matters bearing on farm development and operation, as well as studies of community problems such as highways, electrical services, water supplies, town locations, and educational and recreational facilities. . . .

"It has been estimated that the average for water rights will lie between \$85.00 and \$100.00 per acre and that the annual maintenance and operating expenses will average about \$2.60 per acre. Under existing authority the Secretary of the Interior may defer the date of the first payment for water costs for a period not to exceed ten years, to ease the financial burden of the settler, after which construction charges, without interest, may be spread over a period of 40 years. . . .

"Appraisals of the irrigated lands are based on the lands' non-irrigated value—the earning power of the land—determined by its character and use, without reference to the prospect of irrigation. From less than \$5.00 per acre, in the case of raw desert land, appraised values range to more than \$30.00 for the better, improved wheat lands. . . .

Quorum Socials

THE officers of every Priesthood quorum are continually looking for means to increase interest in the work of their quorum and the activity of its members. A very helpful means to this end, experience proves, is social functions, held more or less frequently. A successful type used recently by the 145th Quorum of Seventy at Raymond, Taylor Stake, consists of a general hand shake, dancing, program numbers of singing, instrumental music, stories and short talks, refreshments, etc. During the dance a frequent change of partners is made.

About three hours is sufficient time to make a mixed program of the type indicated satisfactory and enjoyable. The dance music need not be elaborate or expensive. The objective is to get everyone to meet every other one in an atmosphere of joy, fun and fine fellowship.

When social affairs are to take place, efforts should be made to get all to attend. Many a member has been brought into activity through the door of social events.

One type of social is indicated above.

Of course, there are several other suitable types. Let every quorum make sure that a requisite number of socials are provided during the year. Rich results will follow.

A Needed Reminder

EVERY Priesthood quorum in the Church, Melchizedek and Aaronic, may well be reminded that the First Presidency has charged it "with the responsibility of (a) keeping its own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise." This charge was contained in a letter to the Council of Twelve, published in *The Improvement Era*, February, 1938, and it is still in force.

It is regrettably the case that reports show nearly every quorum of Melchizedek Priesthood in the Church has a few members who tamper more or less with tobacco and liquor. The approved method of winning these members to abstinence is our universally used missionary method of personal contact.

And the requirement is made of the presidency of every Priesthood quorum, Melchizedek and Aaronic, that they see that this method is employed with every addict in their quorum. We are engaged in a struggle for the right. We cannot, we must not give up. So wise, energetic, tactful and persistent efforts should continue with every addict until victory is won. Let those responsible see that the Quarterly Reports show progress in these matters.

NO-LIQUOR-TOBACCO CAMPAIGN

The Grant Stake Convention

ON February 16, 1941, Grant Stake held a very successful convention in its stake house at which was demonstrated the work that is being done under the auspices of the stake committee in our No-Liquor-Tobacco campaign. The methods and organizations used by them in the campaign were demonstrated in a highly interesting program. It was certainly proved that "where there is a will there is a way." Space in this issue will not permit a description of what Grant Stake is doing. We hope, however, that this can be done in the May issue.

We now mention only one feature of the campaign in Grant Stake—

Poster Displays. These displays are exchanged among the wards to keep constantly before the people pertinent messages relative to the evils of using liquor and tobacco.

Franklin F. Fish, committee chairman of Wilford Ward, has this to say about the use of posters in his ward:

In the Wilford Ward we use a set of posters containing gems of truth by famous people of our country who are in a position to know the facts about the destructive effects of tobacco and liquor upon the human body, and the favorable position of those who shun the use of these harmful poisons.

Each Sunday morning two different posters are placed in each class room of the ward and at the end of a three month period these are exchanged for posters from other wards of the stake. Therefore, each class room of the ward has two different posters each week for a whole year.

A "hint to the wise is sufficient." In every stake various activities to further the interests of our campaign should be in progress.

The Relief Society Helps

THE Relief Society is again rendering effective aid in our campaign. This consists of the distribution to all the homes in the Church, where there are young people, of a folder entitled "Injurious Effects Resulting From The Moderate Use of Alcohol" written by Colonel L. Mervin Maus of the Medical Corps of the U. S. Army. This paper is a valuable contribution to our cause of establishing the fact that "strong drink is not good for man"—a truth the Lord revealed to the Prophet Joseph Smith in 1833.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

WASATCH STAKE SEVENTIES

The 96th Quorum of Seventies of the Wasatch Stake, through the efforts of the stake presidency and members of the high council, were given the project of furnishing the Heber Light and Power Company with three hundred light poles. There were fifty-one members in the quorum, and of this number nineteen donated fifty-six days of work. At an appointed time the men went into the timber and worked. Some who could not go paid for an equal amount of labor. A total of thirty-one members took part in the project. Two of the brethren were given work for thirty days each. After the poles had

been delivered and all expenses paid, the project netted the quorum \$229.44. Besides this, they furnished the stake Welfare committee with eight hundred pounds of meat, and the wives of the members made two quilts, sold them, and gave the money to the quorum.

Brother Vernon H. Probst, who makes the report, states:

We feel that the projects also added to the fraternal spirit of the quorum and that we are in a much better position to tackle a bigger project this year.

CLAWSON WARD

THE Clawson Ward in Teton Stake knows how to put over a job in fast order. At ten o'clock one morning last summer, fifty men with fifty-five horses, nine tractors fully equipped, and one truck, met on a forty-acre tract owned by the ward. By four p. m. the full forty acres had been plowed, harrowed, drilled, and culitpacked. The fence around the entire field had been repaired.

At noon on this day the Relief Society served lunch to all the men. The stake presidency of Teton Stake, in making this report, stated: "By 4 o'clock all the men had left for their homes with a feeling of appreciation for the privilege of assisting in the great Welfare work."



GROUP ATTENDING REUNION FOR RETURNED MISSIONARIES OF ONEIDA AND FRANKLIN STAKES, SEPTEMBER, 1940. IT IS THEIR HOPE THAT THIS WILL BECOME AN ANNUAL EVENT.



WEISER STAKE MISSIONARIES AT THE ALBERTA TEMPLE, CARDSTON, CANADA.

Melchizedek Priesthood Outline of Study, May, 1941

TEXT: *Priesthood and Church Government.*

(See also supplementary readings, problems, and projects below)

LESSON XLIX

THE OFFICE OF PRESIDENT OF THE CHURCH
(Read Chapter 19, pp. 251-254)

- I. Consideration of organization of Church in outline (see text, p. 251)
 - a. Presiding councils
 - b. Divisions of the Priesthood
 - c. Auxiliaries
 - d. Specialized Church agencies
- II. The President as presiding officer
 - a. Presides over the Priesthood
 - b. Presides over the whole Church
 - c. Possesses fullness of keys
 1. Council of Twelve holds all authority and keys
 2. But actual jurisdiction vested in President
 - (a) There cannot be two authorities with equal jurisdiction
 - (b) But there can be two quorums holding same Priesthood and authority
- III. The President as Prophet, Seer, and Revelator
 - a. President receives revelation for the Church as whole
 - b. Officers may receive revelation for particular sphere
 - c. Individuals may receive revelation for personal guidance
- IV. The President as exemplar
 - a. Called of God
 - b. Endowed with Apostleship
 - c. Dedicated to exemplary performance of duties, obedience to Gospel

Problems and projects:

1. Assign brief histories to be given of the administration of each of the seven Presidents of the Church since its organi-

zation. What has distinguished each administration? What has been the special contribution of each? How has each President in turn seemed to fill the particular needs and conditions of the times?

2. Consider the office of President in its three-fold capacity: executive, legislative, judicial. In position and powers, how does this office differ from that of president of any other governing body?

3. Show how, as the Church has approached more complete organization, many matters once the direct concern of the President have been referred to other officers, councils, and jurisdictions.

4. Distinguish clearly between the right to receive revelation for self and the right to receive it for the whole Church or for a given office within the Church. Cite specific illustrations that lie within your own experience and observation.

LESSON L

SUCCESSION IN THE PRESIDENCY
(Read Chapter 19, pp. 254-258)

I. Choosing a President

- a. Death of President dissolves First Presidency
- b. Original jurisdiction rests with Council of Twelve: under revelation, appoints and nominates successor.
- c. Choice confirmed by vote of people

II. Principles of succession (See Supplementary Readings No. 1)

- a. The Presidency an office, not a special Priesthood
 1. Derives all its authority from the Priesthood

2. Presiding function not inherent in Priesthood of any man

- (a) Only by appointment and acceptance by the Church
- (b) Example of Joseph Smith

(1) As Prophet, Seer, and Revelator, called of God and held keys of last dispensation independent of voice of people

(2) But as President of the Church, subject to acceptance by the people

b. The authority of the Twelve: Joseph Smith's witness concerning the keys of power (See Supplementary Readings No. 2)

1. Testimony of Brigham Young: "You are not without Apostles"
2. Testimony of Orson Hyde: the burden on the shoulders of the Twelve
3. Testimony of Heber C. Kimball: Brigham Young, as head of Council, lawful successor
4. Testimony of Wilford Woodruff: "Every key, every ordinance, every principle, every Priesthood . . ." (See Supplementary Readings No. 3)
5. Testimony of Parley P. Pratt: the keys of the sealing power conferred by Joseph Smith on Brigham Young as president of the Twelve

IV. Trial of a President

- a. Every officer answerable to the Church
- b. President "shall be had in remembrance before the common council of the Church (the Presiding Bishopric) assisted by twelve counselors of the High Priesthood"

Problems and projects:

1. Have someone, correctly informed,

(Continued on page 242)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Aaronic Priesthood

Thirteenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

DURING the last year of David's life, his son, Solomon, was associated with his sire upon the throne, or at least was made king while his father yet lived. The cause of this step, which was precautionary, was the rebellion of Adonijah, brother of Absalom. This prince, following the ambitious example of his ill-starred brother, secured the defection of Abiathar the Priest, Joab, captain of the king's host, and most of the princes, his brothers, and caused himself to be anointed and proclaimed king. The revolt was promptly crushed, Solomon using his authority to that end. Abiathar was thrust out of office, for his share in the conspiracy, thus fulfilling a portion of God's prophecy against Eli, and though mercy was shown to Joab and Adonijah at the time, they were subsequently executed for other crimes. Zadok, who anointed Solomon king, B. C. 1015, succeeded to the office of High Priest.

The most notable achievement of King Solomon's reign was the building of the Temple of God on Mount Moriah; it was constructed on a scale of unparalleled magnificence, and dedicated with sublime and solemn ceremonies to the service of Jehovah. The edifice was commenced in the month of Zif, second month of the Hebrew year, B. C. 1012, the fourth year of Solomon's reign and four hundred and eighty years from the time of Exodus. It was completed and dedicated seven and a half years later, in Bul, the eighth month, B. C. 1005.

Then Solomon assembled the Elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

And all the Elders of Israel came; and the Levites took up the ark.

And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the Priests and the Levites bring up.

Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen which could not be told nor numbered for multitude.

And the Priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubim.

There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant

TO insure wider application of the Aaronic Priesthood Extension Plan, to make it more definitely a part of the Aaronic Priesthood program, and to eliminate duplication of committees, meetings, and reports, a simplified plan of organization and procedure has been adopted. An outline of the new plan follows:

Simplified Plan of Organization and Supervision of Aaronic Priesthood Committees Including Operation of the Aaronic Priesthood Extension Plan and Separate Committees for Stake and Ward Adult Aaronic Priesthood.

STAKE ORGANIZATION

Stake Aaronic Priesthood Committee
Whose duties and responsibilities under the stake presidency include promotion and supervision of the Aaronic Priesthood Extension Plan in the wards.

Member of Stake Presidency, Adviser

Stake Chairman

To be member of High Council

First Counselor

(To be member of High Council)

Second Counselor

(To be member of High Council)

Member

Member

Member

These three members to be selected at large.

with the children of Israel when they came out of Egypt.

And it came to pass, when the Priests were come out of the holy place;

Also the Levites which were the singers, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty Priests sounding with trumpets;

It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord;

So that the Priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever.

Thus Solomon finished the house of the Lord.

(To be Continued)

EXTENSION PLAN SIMPLIFIED FOR GREATER CLARITY AND EFFICIENCY

They may, or may not be members of the High Council.

Meetings:

This committee will meet once a month as a stake committee, and once a month with ward chairmen and quorum advisers in the regular leadership meeting.

A suggested order of business for each of these meetings is as follows:

Stake Committee Meeting

Opening Exercises

- Plans and activities for the month, quarter, and year ahead.
- Reports of visits to wards: (a) conditions found, (b) recommendations made, (c) suggestions for follow-up. Include both quorum and Extension Plan activities.
- Review of latest monthly reports from wards: (a) compare ward progress in each activity, (b) plan visits and assistance to wards below stake average in any activity.
- Plans for improving ward leadership: (a) through more careful selection, (b) through leadership training, (c) through closer supervision and cooperation.
- Promotion and supervision of the Extension Plan in the wards.
- Review of Aaronic Priesthood articles in current issue of Progress of the Church.

Stake Leadership Meeting

Aaronic Priesthood Department

- Plans and activities for month, quarter, and year ahead.
- Review of ward reports for past month with comparisons in various activities.
- Suggestions for improvement and greater progress in quorum and extension plan activities.
- Discussion of one or more chapters of Aaronic Priesthood Handbook.

WARD ORGANIZATION

Responsible for all quorum activities, and also for the success of the Aaronic Priesthood Extension Plan.

Bishopric

Presidency of the Aaronic Priesthood

Ward Chairman

Is also to be Special Assistant to the bishopric in the operation of the Ward Extension Plan.

*Adviser to Priests' quorum
Advisers to Teachers' quorums
Advisers to Deacons' quorums*

Where there are two or more quorums of Teachers or Deacons, there is to be an adviser to each quorum. These advisers automatically become members of the Ward Aaronic Priesthood Committee.

Meetings:

This committee is to hold two meetings each month. The first meeting, to be held during the second week of the month, is to be devoted to a discussion of quorum matters, including Standard Quorum Awards, quorum projects, assignments, etc.

A suggested order of business for this meeting is as follows:

Ward Committee Meeting

1. Check of each quorum on the seven items of the Standard Quorum Award, and plans for assistance to quorums below standards.
2. Planning of quorum service projects. (These do not include regular quorum assignments.)
3. Planning of social and fraternal program.
4. Assignments: At least one assignment each week for each member. Consider ways of encouraging members and teaching them how to fill assignments.
5. Review of Aaronic Priesthood articles in current issue of Progress of the Church.

The second meeting is to be held during the *fourth week* of the month, and will be devoted to the Aaronic Priesthood Extension Plan, including correlation of leadership, activities, and missionary work among inactive members.

Attending this meeting, in addition to the members of the Ward Aaronic Priesthood Committee, headed by the bishopric, will be the Sunday School teachers of Junior, Advanced Junior, Senior, and Advanced Senior classes, and the Y. M. M. I. A. Scoutmaster, Explorer leader, and M. Men leader.

The first part of the meeting is to be devoted to a discussion of matters affecting Aaronic Priesthood members in general, and specifically to their participation in the three organizations represented.

A suggested order of business follows:

*Extension Plan Meeting**Part 1—All in one group*

1. Instructions from bishopric.
2. Consideration of problems affecting members in general, and specifically in Quorums, Sunday Schools, and M. I. A.

Part 2—Divide into three groups

3. Correlation of, and distribution among quorums, Sunday School, and M. I. A. groups of social and fraternal programs.
4. Consideration of names of inactive members: (a) personal missionary visits, (b) reports of visits and results, (c) suggestions for improving methods of approach and follow-up.
5. Consideration of methods of making meetings and activities more attractive and appealing to members.

The second part of this meeting is to be conducted in three departments—the bishop, with leaders of Priests' age groups; the first counselor preferably with leaders of Teachers' age groups; the second counselor preferably with leaders of Deacons' age groups. In these departments the specific problems of that particular age group affecting inactive members particularly will be discussed, and plans considered for increasing attendance and activity. Missionary work among inactive members and means of so conducting programs, meetings, and activities that those who are induced to attend may be retained in activity are the principal objectives of these department sessions.

Correlation of social, fraternal, and recreational activities of the three groups involved is another important objective. These activities should be properly balanced according to the needs and desires of the three groups, and through the development of a year-round program, in cooperation with the ward budget committee, undue emphasis by any one group and conflicts in either dates or activities avoided.

An effort should be made by the leaders of the three groups to work together in such a manner as to make all three programs more attractive and appealing to boys and young men involved.

What the New Simplified Plan Will Do

1. Eliminate the Stake Aaronic Priesthood Extension Committee. Its duties, with one exception, (see No. 2 below) will be taken over by the Stake Aaronic Priesthood Committee.

2. Transfer correlation of social, fraternal, and recreational activities of these three groups, which are conducted on a stake basis, to the Stake Budget Committee in setting up its year-round program for all stake groups, as provided in the Budget Plan. It is provided that the stake chairman of Aaronic Priesthood is to be a member of the Stake Budget Committee.

3. Center responsibility for all phases of Aaronic Priesthood activity of the stake in the Stake Aaronic Priesthood Committee under the stake presidency, and in the ward, in the bishopric and the Ward Aaronic Priesthood Committees.

4. Combine the Aaronic Priesthood quorum activity report and the Extension Plan report into one simplified, clear-cut, easily understood report form.

5. Separate the Adult Aaronic Priesthood work from regular quorum supervision, setting up separate stake and ward committees for adults, with their own program of missionary work, supervision, and reports.

These committees will operate entirely independently of the Stake and Ward Aaronic Priesthood Committees, but in close cooperation, under the guidance of the member of the stake presidency assigned to Aaronic Priesthood in the stake, and under the bishopric in the ward.

EXPLANATORY NOTES

Under the new procedure, the Stake Aaronic Priesthood Extension Committee is eliminated entirely. Its duties are now assigned to the Stake Aaronic Priesthood Committee, with the exception of the correlation of stake social, fraternal, and recreational activities, which, under the Budget Plan, are assigned to the Stake Budget Committee. In this correlation of activities, the Stake Aaronic Priesthood Committee will cooperate, as all such activities which concern boys or young men of Aaronic Priesthood age become a part of the Aaronic Priesthood program.

It now becomes the responsibility of the Stake Aaronic Priesthood Committee to promote the Extension Plan in the wards, to confer with bishoprics and ward Aaronic Priesthood chairmen, to encourage them to adopt the new plan and put it into effect at once.

In the ward the Extension Plan will operate very much as at present, but with the Aaronic Priesthood chairman and his committee given more direct responsibility under the bishopric.

The bishop will continue to preside in his capacity as president of the Aaronic Priesthood of the ward. His counselors will also continue in their present responsibilities—one, preferably the first counselor, directly responsible for the Teachers' age group; and the other, preferably the second counselor, responsible for the Deacons' age group. The bishop will personally be responsible, as at present, for the Priests' age group.

Responsibility for the routine details of the Ward Extension Plan will rest with the Ward Aaronic Priesthood Chairman, who becomes special assistant to the bishopric in the Extension Plan.

It will be his duty, under the direction of the bishopric, to see that the regular monthly meeting is called, to see that the individual record cards are properly filled out, checked, and segregated in age groups for each monthly meeting; to contact the Sunday School and Y. M. M. I. A. groups to insure their attendance and participation in the monthly meeting; and, with his committee, and secretary to follow through the operation of the Extension Plan.

At the monthly meeting the bishop may delegate as much of the detail as desired to the Ward Aaronic Priesthood Chairman; but, in all cases, the three members of the bishopric, as the presidency of the Ward Aaronic Priesthood, and responsible for all activities which concern members of the Aaronic Priesthood, are to attend, to direct the meeting, and to take charge of their departments when the meeting divides for consideration of specific problems of their respective age groups.

In these separate departments, the bishop will meet the leaders and advisers of Priests' groups consisting of the Priests' quorum adviser, the Sunday School teacher of the Advanced Senior class, and the M. Men leader. The first counselor, preferably, will meet with leaders of the Teachers' age group consisting of the Teachers' quorum adviser, the Sunday School teacher of the Senior class, and the Explorer leader. The second counselor, preferably, will meet the leaders of the Deacons' age groups consisting of the Deacons' quorum adviser, the teachers of both the Junior and Advanced Junior classes in the Sunday School, and the Scoutmaster.

In each of the groups the names of inactive members will be discussed and assigned for personal visits. It is recommended that two names be assigned to each leader, except the members of the bishopric, each month for visit and report. In making visits, every possible effort should be made to discover the causes of inactivity. When reports of visits are made, these causes should be carefully considered, and where they concern leadership, lack of preparation, program activities, or any other cause within the control of the Extension group, every possible effort should be made to remove the causes as quickly as possible.

An active, dependable secretary, for the stake committee, and one for the ward committee are indispensable to the success of this plan. One secretary should serve in the ward for both the Aaronic Priesthood Committee and the Extension Plan.

NEW ADULT AARONIC PRIESTHOOD PLAN

STAKE ORGANIZATION

Member of Stake Presidency—Adviser

Stake Chairman

(To be a member of the High Council)

First Counselor

(To be selected at large)

Second Counselor

(To be selected at large)

These members may, or may not be members of the High Council, as desired by the stake presidency.

Meetings:

This committee should meet at least once each month to consider ward reports, progress of work in the wards, and ways of making this missionary work most effective.

(Concluded on page 236)

Aaronic Priesthood

(Concluded from page 235)

It should also meet with ward adult committees in the regular monthly leadership meeting to discuss reports, exchange suggestions for increasing the effectiveness of the work and the development of social programs and Welfare Plan projects.

WARD ORGANIZATION

Two, four, six or more members, according to the size and needs of the ward.

This committee is to direct and carry on active missionary work among adult members of the Aaronic Priesthood. Being a missionary committee, specifically for adult members of Aaronic Priesthood, it will function separately from the Ward Aaronic Priesthood Committee or other missionary groups.

Meetings:

At least once a month.

At this meeting experiences should be exchanged, reports of progress considered, and plans developed for greater effectiveness in missionary contacts.

A definite program should be provided for social activities for the adult group. Participation in the Church Welfare Plan should be a part of the adult Aaronic Priesthood activities in every ward.

Yellowstone Park, Wyoming

I AM enclosing for your consideration and possible use a small poem which I wrote one evening last week while listening to a radio commentator extoll the virtues of cigarettes.

Because of my Mormon beliefs, this poem expresses my feelings on the subject of smoking.

John Macbeth.

ON SMOKING

God gave men their bodies

Pure and good and clean.

Why do they pollute them

Inhaling nicotine?

Why do women risk the health

Of children yet unborn,

And the will of God

Ignore with selfish scorn?

Teach them, Father, is my prayer,

To cast this sin away,

And in healthful living

Praise Thee day by day.

Presiding Bishop Receives Message from Antarctic

"I just returned from journey to the Eternity Range, never before touched by man," was the terse message relayed to Presiding Bishop LeGrand Richards late in January from Captain J. Glenn Dyer, Latter-day Saint and a government engineer formerly of Salt Lake now with the Byrd expedition in the Antarctic. Bishop Richards while presiding over the Southern States Mission knew Captain Dyer as a student at Georgia Tech.

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. and Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
 - Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
 - Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for May, 1941

"PAY YOUR TITHES AND BE BLESSED"

BISHOP EDWARD HUNTER, third Presiding Bishop of the Church, frequently ended his sermons on tithing with the statement, "Pay your tithes and be blessed." This admonition is suggested for serious consideration by every member of the Church.

We all want blessings. We want the things the Lord can give us. We want the rewards promised to those who obey the commandments. Specifically every Latter-day Saint naturally desires the blessings promised to those who observe the law of tithing.

These blessings await all who are willing to comply with the law; to all who have faith enough to accept the promise given by the Lord when He said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It should be fully understood in applying Bishop Hunter's advice, that the blessings so many of us desire and which are promised to those who obey the law cannot be purchased with money. The promised blessings come not through the payment of money but through obedience to the law.

We are told in the Doctrine and Covenants, Section 130, Verses 20-21 that, "There is a law irrevocably decreed in heaven before the foundation of the world upon which all blessings are predicated, and when we obtain any blessing from God it is by obedience to the law upon which it is predicated."

This additional scripture from the Doctrine and Covenants, Section 82, Verse 10, has bearing upon the manner in which blessings are earned: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

Thousands of faithful tithe-payers throughout the Church, both at home and abroad, bear fervent testimony of the blessings which come from obedience to the law of tithing. Blessings do follow obedience.

During the month of May, the law of tithing is to be called to the special attention of members of the Church. It is highly appropriate that during this month parents join in this Church-wide movement by teaching tithing to their children. "Pay your tithes and be blessed" is good advice for both young and old.

A REMINDER TO STAKE PRESIDENTS AND BISHOPS CONCERNING THE NEW PLAN

We remind all stake presidents and bishops of the organization and functions of the stake and ward genealogical committees: If they are not yet organized in ward or stake please do so without further delays. Reports have been received that many stakes are slow in getting this organization functioning properly under the new plan recently inaugurated.

STAKE AND WARD TEMPLE AND GENEALOGICAL COMMITTEES

The new STAKE COMMITTEE of Temple and Genealogical Activities should consist of:

1. A stake chairman, who is a member of the High Council.
2. An assistant, who is a Seventy.
3. An assistant, who is an Elder.

This committee is to promote temple work, research, family organizations, and fifth Sunday programs within the stake. One assistant is to supervise baptismal appointments; the other, endowments and sealings.

The new WARD COMMITTEE should be made up as follows:

1. A ward chairman, who should be either a High Priest, a Seventy, or an Elder, and a member of the Church Service Committee of his quorum.
2. An assistant to supervise baptismal appointments.
3. An assistant to supervise endowments and sealings.

If the Chairman is a High Priest, one assistant should be a Seventy, the other an Elder, and hold membership on the Church Service Committee of his quorum.

4. A secretary.
5. The teacher of the Sunday School Genealogical Training Class.
6. A representative of the Gospel Doctrine Class.
7. Two other members, if needed, from the ward at large.

NEW COMMITTEES URGED TO FUNCTION ENERGETICALLY

Letter 10
March 4, 1941

To Stake Chairmen:

In our circular letter to stake presidents, which was dated Aug. 29, 1940, outlining the revised organization and functions of stake and ward temple and genealogical committees, these paragraphs occur:

Promotion of Temple Work. Thus the encouragement of attendance at the temple and the organization of stake and ward group visits becomes the major responsibility of stake and ward genealogical officers. All appointments for official baptism, endowment or sealing excursions from the stake should utilize every established organization and every legitimate opportunity

to have effective announcements of such appointments given, and to stimulate and inspire worthy Church members to participate.

Duties of the Stake Chairman. The stake chairman should exercise general supervision and encouragement of temple attendance in the stake, and should have direct responsibility for planning successful programs to be presented in ward sacrament meetings on the fifth Sunday of any month, conforming strictly to the purpose of such sacrament meetings, and arranging for the outlined program for the annual Genealogical Sunday to be given in every ward of the stake in September.

Reports from various temples indicate a regrettable falling off in temple attendance. Particularly do sufficient names appear to be lacking for baptismal appointments. We must do all in our power to correct this situation.

It is inevitable that, due to the war, many families deriving from Germany, Denmark, Norway, Holland, Belgium, and France, should be cut off from their source of supply of names for temple work. Fortunate are the families who wisely had a search made of available sources in these countries before the crash came.

In England, Scotland, Ireland, Sweden, and Finland, opportunities for research are still open. Particularly in Great Britain do the parish ministers display an eagerness to help, out of appreciation of the assistance our country has been able to render them. None of us knows how long this favorable situation may continue.

For those families whose ancestors resided for generations in America, there are many more records available for genealogical searching than ever before. These families can have no legitimate excuse for not being amply supplied with names for temple work.

We emphatically urge our stake and ward committees to do all in their power to increase temple work. Your efforts may develop along several definite lines.

1. Encourage more people to live worthy to obtain recommends to go to the temple.
2. Stimulate worthy members to attend the temple regularly, at appointed times where possible. This may be done through the medium of fifth Sunday programs, announcements in genealogical training and Gospel doctrine classes in the Sunday School and in the Melchizedek Priesthood quorums.
3. Organize regular stake and ward temple appointments for endowment and sealing, also class and quorum visits to the temple such as those of groups from the Elders, Seventies, High Priests, Gospel Doctrine Class, Genealogical Training Class, Relief Society, ward officers and teachers, etc. Careful attention to details of proper announcement, preparatory organization and provision for transportation will add greatly to the success of these appointments.

4. Plan for regular baptismal appointments from your stake, advocating that the children serving as proxies bring, wherever possible, their own names with them.

5. Organize regular library visits and research excursions if you are within reasonable access to a genealogical library. Be sure to arrange an appointment at the library beforehand; have members bring their own pedigree charts with them; and select those of the group most experienced in research to serve as coaches to guide the others in their efforts.

6. Foster more vigorously than ever before the formation of family organizations, so that units of a large family may pool their resources and work in full cooperation in obtaining ancestral records and names to keep all busy in temple service.

We feel assured that if these and similar projects are undertaken a commendable increase in temple attendance can be secured.

Please inform us of any projects you put over successfully along this line that we may use your success to encourage other stakes.

Sincerely yours brethren,

Genealogical Society of Utah.
Joseph Fielding Smith, President.
Archibald F. Bennett, Secretary.

CONCERNING TEMPLE SHEETS AND FAMILY GROUP SHEETS

Letter 9
March 4, 1941

To Stake Chairmen:

THE lesson text, "Out of the Books," states on page 34: "It is planned in the near future to ask all persons submitting names for baptism and endowment to use only the family group record sheet explained in Lesson Ten." Further explanation is given under 5(b), page 37. On page 28 the statement is more definite as to date: "The 'Family Group Record' is the approved form for submitting all names in future (after Jan. 1, 1941) for baptism and endowment."

At the time this was written (in July, 1940) it was anticipated that the new plan of procedure would be ready for operation by the first of this year. However, unavoidable delays occurred; and a longer period of experimentation to ensure a smooth working of all details was deemed desirable. We are not yet ready for family group records to be submitted in lieu of temple sheets, but that time is approaching.

Please inform your workers that official notice will be given them in ample time before the change takes effect. In the meantime they should continue to send in names for temple work upon temple sheets as heretofore.

Sincerely your brother,

Archibald F. Bennett, Secretary
Genealogical Society of Utah.

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CHURCH-WIDE PROJECT HYMNS FOR APRIL, MAY, AND JUNE

SUGGESTIONS FOR CONDUCTORS

By J. Spencer Cornwall

APRIL

How Great the Joy, That Promised Day
(Hymn No. 209. Ebenezer Beezley)

THIS number should be sung in true hymn style. It is solid and should be sung with a medium loud volume throughout. When used as a congregational song, where most of the people will sing the melody line, it should be played one half step lower.

MAY

Come, Let Us Sing an Evening Hymn
(Hymn No. 128. Tracy Y. Cannon)

THIS hymn is fine for choirs. It needs the harmony to make it complete. The dynamic markings are very important in making it impressive. Use an ordinary tempo with a retard at the end as marked.

JUNE

Praise Ye the Lord
(Hymn No. 2. Evan Stephens.)

THIS hymn was presented last year and is reviewed again now. It should prove to be a favorite as the people become more familiar with it.

SUGGESTIONS FOR ORGANISTS

By Alexander Schreiner

OF the three hymns recommended for congregational singing for April, May, and June, two are not well known. Organists will do well to play these hymns privately a few times, so that their ennobling spirit may immediately be felt when presenting them to our congregations.

APRIL

"How Great the Joy, That Promised Day," No. 209 in the hymn book, calls for a bold rendition in moderate tempo. Draw good sixteen-foot bass and super coupler. Separate the first three chords neatly. Whenever the bass and tenor parts lie beyond the reach of the left hand, play the tenor part in the right hand along with the alto and soprano. Near the end of this hymn, several tenor notes may need to be left out, if the player has a small hand. The whole notes in this hymn, marking as they do the ends of the phrases, should be held three beats only, allowing one beat of rest for breath. Good organists observe breathing places exactly as singers do.

MAY

"Come Let Us Sing an Evening Hymn," No. 128, is devotional and therefore calm. Observe breathing places at ends of all phrases. The last note of each phrase will therefore be shorter than written. The congregation, it will be found, will quite naturally sing this hymn legato. Therefore play it legato also.

JUNE

"Praise Ye the Lord," No. 2, should receive a spirited announcement by the organist. This does not mean a fast tempo. Observe that it is sung slightly non-legato, the words of one syllable slightly detached, the third phrase slightly softer and smoother for contrast, and the fourth phrase like the first. If sung that way, then be a good accompanist by playing it likewise. Two of the breathing rests are correctly printed. Observe them. A similar rest at the end of the third phrase, necessitates shortening the half note to a quarter note. Let the organ sing and breathe as though it were a living organism.

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Mutual Messages

Executives

DR. BUCKMILLER NAMED TO Y. M. I. A. GENERAL BOARD

THE appointment of Dr. Leroy J. Buckmiller, former member of the Pasadena and San Fernando Stake presidency and an active M. I. A. worker for more than fifteen years, to membership of the General Y. M. I. A. Board has been announced by Superintendent George Q. Morris.

The new General Board member, a practicing dentist, was born in Providence, Cache County, March 9, 1901, a son of Mr. and Mrs. E. Buckmiller. Before he moved to California, he acted as ward president of the M. I. A. in the Twentieth Ward, Salt Lake City.

Moving to North Hollywood from Salt Lake ten years ago, Dr. Buckmiller continued his Church activity, serving in the high council of the old

LORD BADEN-POWELL

Born, 1857, England
Died, 1941, Kenya, South Africa
By Taylor Thurber

AN all-wise Father permits men of especial worth to come to our earth. Of such was Lord Baden-Powell, born in England, 1857; died, 1941, in Kenya, South Africa, age 83.

More than nine million Boy Scouts and Scouters responding to the belief of Baden-Powell have been organized into a brotherhood, whose teachings have sown the seeds of peace and accord to the youth of all nations. Nine million boys and men throughout the world have caught the gleam of this man's light, doing a good turn each day, and having grown in righteousness, character, and strength through service to Humanity.

His vision of Scouting has spread and will continue to spread and the hearts of men everywhere will be enriched because of what he did.

Hollywood Stake, as stake superintendent of the M. I. A. and in the stake presidencies mentioned above. He also served as ward president of the M. I. A. and as bishop of North Hollywood Ward.

Dr. Buckmiller has moved to Salt Lake from North Hollywood with his family. Dr. and Mrs. Buckmiller are the parents of five children.

INTERSTAKE DRAMA

By Ione Duncan

"I BUILT the Salt Lake Theatre," said Brigham Young, "to attract the young of our community and to provide amusement for the boys and girls, rather than to have them running all over creation for recreation."

Feeling the need for such an enterprise today, each of the eleven Salt Lake City stake drama directors last September, gathered to organize a Church theatre. These stakes, if present plans continue, hope to reach these objectives: to establish a legitimate stake theatre for presentation at regular intervals the best available plays on a near professional basis; to bring the Church drama program to its one-time prominence of being one of the finest drama-producing organizations in the West; to make available to the Church public many masterpieces of the stage which cannot be produced by wards or stakes because of limited facilities and talent; to finance productions through the budget or a semi-budget system; to provide a further outlet and added opportunities for those who have done outstanding work in ward and stake plays; to create an incentive for Church talent to do better work; and to raise the stan-

dards of ward and stake dramas.

It will not be the purpose of this theatre to supplant the present drama program in the wards and stakes, but rather to supplement and strengthen it. The best of their talent, in all branches of play production, will assist at different times in this theatre.

The chief aim of the organization is to improve the quality of Church dramatic productions by improving the drama directors. Classes, open to ward and stake directors, will be given in all phases of play production. Practical experience in make-up, scene designing, directing, business management, scenery building, etc., will be gained through doing experimental plays and through aiding with the regular public productions of the organization.

We also plan to encourage the writing of original plays by testing them on our experimental stage. If they are of sufficient merit, they will be presented on the main stage.

Under the temporary name of the "M. I. A. Interstake Drama Organization," this group presented its first play *Dear Brutus*, by James M. Barrie, on January 8th and 9th. The Lake Theatre was rented for the two evenings and all seats were reserved. A special budget ticket concession was made to all the wards in Salt Lake Valley.

Whimsical and thought-provoking, this drama attempts to answer the universal question, "What would I do if I had a second chance?" It tells the story of a group of unhappy people who have been invited to spend Midsummer Eve in the home of the elf-like, merry old gentleman, Lob, who has a mysterious forest. In it, each character is given that second chance and his life is shown as it "might have been," had he taken a different turning in the past.

Carefully chosen music throughout intensified the moods of the fantasy play, and the sets were specially designated to create the right "atmosphere." The production staff included the director, assistant director, stage manager, production secretary, publicity and business manager, costume director, musical director, property manager, other assistants and electricians. They were chosen from the original group according to their abilities and interests. Although the play was managed in a professional manner, the staff and the cast cooperated in building and painting the scenery.

As I count back over the many hours we spent on this drama, I once more realize that play production is all-engrossing. Once it gets hold of you, no amount of time or drudgery seems too much. But—Isn't it fun!

(Continued on page 240)



UPPER: LOUISE
BANDWEN AS JO-
ANNA; NATHAN
HALE AS MR.
PURDIE; MAR-
JORIE MELLOR
AS MRS. PURDIE.

LOWER: ART
CHRISTEAN AS
MR. DEARTH;
MAZA ROSS AS
MARGARET, HIS
DAUGHTER.



Special Interest

George H. Hansen, Marba C. Josephson, chairman; Aldon J. Anderson, J. Edwin Nelson, L. L. Daines, Richard L. Evans, Alma H. Pettigrew, Philo T. Farnsworth, Vella H. Wetzel, Minnie T. Anderson, Angelyn Warnick.

ORGANIZE FOR SUMMER WORK

No Special Interest group officers will wish the fine association they have had during the past several months to discontinue. They will be wise, therefore, if right now they find some subject, some activities, some interests, which will hold the groups together during the summer months. In the summer, many new members will be able to come who otherwise could not attend during the winter season. It will be less difficult to find baby tenders.

Class officers will wish to survey their own localities, discover the possibilities for new fields of interest, and organize fully so that the work will progress without running the risk of losing some members of the groups.

TAKE A PAGE FROM WASATCH STAKE

FROM the Wasatch Stake comes a report of their Special Interest group activities. Mrs. Virginia D. Christenson tells of a social's being held once every month or six weeks. They have held a Community Prom. One of the most successful of their outings was a banquet and dance held at Luke's Resort, with fifty young married people in attendance. Although the ward is a small one, having a membership of only seven hundred, they have two well-attended groups.

During the summer of last year, they held several outdoor parties and also sponsored a Temple Excursion that brought much joy and satisfaction.

SUNDAY EVENING FIRESIDES

SEVERAL stake supervisors have asked why we have discouraged Fireside Chats. The reason is that sometimes the children are neglected and allowed to roam the streets, doing things which, as Latter-day Saints, we know they shouldn't be doing. Most of the Special Interest members are parents of families. If those families are being neglected because of the Firesides, we are not doing the right thing. Consequently we feel that the parents should perhaps be providing the social hour in their homes for the younger members of their families.

When we learn, for instance, that while the parents are in Church Firesides, some of their children are being picked up by the police for vagrancy, we feel that it is time to urge parents to remain in the home unless they can

be reasonably certain that their children are adequately cared for.

M Men-Gleaners

W. Creed Haymond, Hazel Brockbank, chairman; Wesley P. Lloyd, Franklin S. Harris, L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Helena Larson, Florence Pinnock, Aurelia Benson, Marie Waldram, Katie C. Jensen.

THE M Men-Gleaner banquets this year were worked out very well. They have been so fine that the M Men and Gleaner Committee is hoping to give you copies of some of the best programs and many of the valuable suggestions in mimeographed form at June Conference, especially if each stake will send its banquet program in detail to the Gleaner committee, Y. W. M. I. A. General Board, Bishop's Building. Also at June Conference will be held the annual exhibit so that all of you can see the actual work of other stakes. Plan now what your exhibit will include and prepare to send it in.

Elections for ward and stake officers should be completed now or very soon. New officers may then take office June 1st and be ready, if possible, to attend June Conference.

The most important lesson responsibility of the M Men and Gleaner officers this year is scheduled for April 15 when the problem of the non-use of liquor and tobacco is discussed. The young people of the Church are known by and for their standards and only by upholding them will they be entitled to the heritage rightly theirs. In these crucial times Church standards must not and cannot be lowered. On the shoulders of the M Men and Gleaners rests the task of leading the other young people in the Church and in the nation to the clean life. You M Men and Gleaner officers know your class members, their temptations, their habits, even their weaknesses, therefore, you will know how to put this lesson over. Make this the most profitable evening of the year.

Congratulations to the many wards and stakes who have bound their sheaves and to all you splendid Gleaner girls, leaders, and supervisors who have tried so diligently to bring every girl of Gleaner age to Mutual. There is time yet to contact and interest other girls. Never give up, for the next invitation may be the very one to bring the missing girls to class. The new Gleaner pins, gold with a green G, are now available at 35c each at the General Board offices, 33 Bishop's Building, Salt Lake City.

GOLDEN GLEANERS

WITH a full understanding of the significance of the word "Gleaner," let us consider what the word "Golden" placed before it does to the already beloved name.

What mental pictures flash through

your mind as you say the word "golden"? Do you see the canary with its golden song of joy in the spring-time? The golden sunset of a day nearing its close? The gold in the bonnie hair of a little child? The heart of pure gold in a true and tried friend? The golden gold in a wedding ring? The pot of gold at the tip of the rainbow? The golden word of truth?

These and many other pictures pass before us. Now let us build a "golden gleaner."

G—is for gay—gracious—good—glorious.

O—is for opportunity.

L—is for love of God—of life—of people and work.

D—is for dreams—desire—determination.

E—education—enthusiasm.

N—is for nobility of purpose, of mind, and of soul.

Explorers

M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles.

LITTLE MOUNTAIN MONUMENT

THE summit of Little Mountain, ten miles east of Salt Lake City, up Emigration Canyon, practically meant the end of the Trail to the small companies of Pioneers who had trudged many hundreds of miles from winter quarters. They were the Explorers of a former era whose virtues are being sung around the world even today. It meant the last major obstacle before they reached the valley of Great Salt Lake.

It is fitting, therefore, that the M. I. A. Explorers of today pay humble homage by raising a monument in their honor on Little Mountain as a symbol of victory over every obstacle that beset their path.

On Saturday, June 7, 1941, during June Conference the Explorer Committee of the General Board, representing all M. I. A. Explorers, will conduct a brief program on Little Mountain. One feature of the program will be the contribution of each stake in the Church, in the form of a rock, which will go toward the erection of the monument. As announced in the March Era, the Explorers of each stake should select a rock not less than four inches in diameter nor larger than twelve inches, representative of their area and send it preferably by delegate, to June Conference. The rocks will be deposited during an appropriate ceremony and the monument erected immediately following June Conference.

Stake Explorer chairmen and commissioners should take the initiative in selecting the rock and arranging for its conveyance to the June Conference program.

Individual Explorer troops are wel-

come to submit a rock of their own if they desire.

Rocks! Rocks! Rocks! for Little Mountain. Plan now to see that your stake is represented.

EXPLORER ARTISTS— ARCHER WARD

WHEN Explorers of Archer Ward, Teton Peaks Council, decided to present a play to raise funds for their charter renewal, Assistant Leader Don Liljenquist volunteered to write one for the occasion.

The play, "The Three Keys," was presented to a capacity crowd in the Archer chapel and netted a substantial financial return.

EXPLORER ATTAINMENT RECOGNITION

STAKE Explorer officers are urged not to slacken their efforts to qualify for the Explorer Attainment Recognition made available by the Y. M. M. I. A. General Board.

Reports reaching the Explorer Committee indicate that several stakes have practically completed the requirements. Most recent rumors come from Timpangos and Tooele Stakes.

Explorer leaders should analyze their membership and advancement standings and ascertain how near they are to qualifying.

The objectives of the plan are as follows:

(a) Registered Explorer troop in at least 75% of wards with twelve or more boys of Explorer age.

(b) Not less than 50% of available Explorers in stake must be registered.

(c) Not less than 25% of available Explorers in stake must have attained First Honors.

(d) Not less than 5% of available Explorers in stake must have attained Second Honors.

(e) At least 75% of registered L. D. S. Explorers in stake must be active in Aaronic Priesthood.

In Chapter 18, Log No. 10, may be found several suggestions for reaching the objectives and qualifying for the attainment certificate.

Will your stake be one of those to receive the Attainment recognition Certificate at June Conference? Try for it.

ALCOHOL AND TOBACCO

EXPLORER LEADERS have many fine opportunities for helping Explorers meet the alcohol and tobacco problem. Here are a few suggestions:

1. Personal consultations, for which there are many opportunities in conducting the program.

2. Suggest that the Explorer consider these problems in writing his Code of Conduct and Life's Plan.

3. Group discussions.

4. Urge all Explorers to acquire the Personal Health merit Badge. Look up the requirements and see how it is related to this problem.

5. For the Explorer Leader's Minutes read or review: Section 89, Doctrine and Covenants; "Chewing In," and

"The Unhappy Brood"—See 1940 M Men-Gleaner Manual.



Gladys Harberson, chairman; Emily H. Bennett, Grace C. Nesten, Lueen J. King.

MY STORY, LEST I FORGET

THE concluding lesson on the project for this year should find you leaders ready to make the evening an especially joyous one. As is suggested in the manual, it might be the opportune time to invite the mothers to the class and have them participate in the activity which is brought to a climax this evening. In addition to indicating to the officers and mothers what success the endeavor has brought, this meeting should be indicative of the way in which the girls may continue to add to their book, to make it a living, growing activity which they will wish to follow throughout their lives. In *Faith For Living*, Lewis Mumford made the statement that every family should make a record to unite it and keep its progress steady. Leaders might suggest that Junior Girls who have had the experience of making this book lead out in helping make a family book.

YOU AND YOUR LIGHT

THE three lessons which are to be discussed with the girls this month are the concluding ones in the Manual: These Revelations Are For You, This Counsel Comes Direct to You, and Your Progress Is Eternal. In these lessons, the leaders have the opportunity of building an assurance in the ultimate good which will result if the girls persist in following the advice of the Lord as revealed in the Doctrine and Covenants and His continued revelation to our present-day leaders. Fortunately, we have a belief that is held by few other people in the world, and that is that the Lord continues to speak to His children. By heeding His counsel, by obeying His commandments, these girls will be safe and happy, no matter what situations may arise in the world.

PROVO STAKE JUNIOR GIRLS' TEMPLE EXCURSION

ON December 7, 1940, sixty-seven Junior Girls of Provo Stake traveled to Salt Lake City in school busses for a temple excursion. From 8 a. m. to 1 p. m. the girls were baptized in turn for eight hundred names. Then brother David A. Broadbent of the Temple met with them in the assembly room to answer any questions concerning temple work.

The group then went to the Hotel Utah where a banquet was served to them in the Junior Ballroom. Lovely centerpiece and favors carried out the theme of the banquet, which was "You and Your Light." This theme was also carried out in the toasts:

- (1) Hello Life.
- (2) You Junior Girls are Important.
- (3) You and Your Light.

(4) Lights Ahead!

Delightful music added to the atmosphere of the banquet. At the conclusion of the banquet the girls stood and sang in chorus, "Oh, It's Joy to be a Junior Girl."

The hotel management then conducted a tour for the girls through all the important rooms of the Hotel Utah.



D. E. Hammond, chairman; Wayne B. Hales, George Stewart, John D. Giles.

THEME CONTEST EXTENDED

IN ORDER to give more troops the opportunity to participate in the theme project contest, "Biography of Scout's Pioneer Forefathers," the final date has been extended to April 15, 1941. By this time all pioneer stories must be in the hands of the Stake Scout Commissioner. He with two or three other stake M. I. A. officers should determine the best two stories submitted and send them to the M. I. A. Scout Committee of the General Board. Address 50 North Main Street, Salt Lake City, Utah, not later than May 1, 1941. The general committee will select the ten best stories submitted and will give ten appropriate Scout prizes to their authors. The best one will be printed in *The Improvement Era* and a cash prize awarded for the same. With only two weeks left to finish this project in the wards, it is hoped that every Scoutmaster will promote this activity in his troop. Each boy should be encouraged to write up a faith-promoting or pioneer experience of one of his pioneer grandparents. It should be from 500 to 1000 words in length and should be judged on the following points:

1. Literary value, including grammatical correctness.
2. Historical value, source of information.
3. Interest value, a good story.

TROOP BUDGET PLAN

THE Troop Budget Plan should now be functioning in all troops sponsored by the M. I. A. Is it a part of your weekly routine of troop business? If it is, all your future troop financial problems are solved. If not, steps should be taken at once to incorporate it into your program. Five cents a week or twenty-five cents a quarter or any reasonable amount should be set up to be collected at regular intervals. This money will insure troop registration on the date it is due; it will bring Boy's Life for one year to every Boy Scout; and it will meet all or a part of his summer camp expenses. If the troop budget is to be effective for future financial uses, it must be set up at once. The boys like it, every Scoutmaster that has used it would never be without it, and after a little explaining, indifferent parents give it their full support. Scouters give the *Troop Budget Plan* a trial for one year. We know it will work for you, too.

Melchizedek Priesthood

(Continued from page 233)

present briefly the succession claims of the Reorganized Church. Have someone else review the claims of Sidney Rigdon and others to leadership of the Church following the death of Joseph Smith. In the light of these presentations, defend the position of the Council of the Twelve as the leading council with power to select a successor on the death of the President of the Church. Support your defense with evidence from the Doctrine and Covenants and the substantiated statements of the Prophet Joseph. Which claim is compatible with the very nature of the Priesthood itself?

2. Interpret Doctrine and Covenants 90:34. What does this indicate concerning Joseph Smith's position as head of the last dispensation? What does this say concerning with whom the leadership of the Church rests at any given time?
3. Volume vii of *History of the Church* is titled "Apostolic Interregnum." How do the events of this period indicate that the Twelve had indeed shouldered "the burden of the Kingdom"?

LESSON LI

THE FIRST PRESIDENCY

(Read chapter 19, pp. 258-262)

- I. The First Presidency as a quorum
 - a. Three presiding High Priests: hold

- all authority pertaining to Melchizedek Priesthood
- b. Supervise work of whole Church
- c. Disorganized on death of President
- II. The First Presidency organized: a gradual involvement (See Supplementary Readings No. 4)
 - a. First announced in November, 1831 (Note correction: text incorrectly gives 1832)
 - b. Not completed until March, 1833
 1. Joseph Smith as President
 2. Sidney Rigdon, Frederick G. Williams as counselors
 - c. Step by step development of Church organization under Joseph Smith

III. Powers and duties of the First Presidency

- a. Doctrine and Covenants 107:8, 9, 18, 19, 64, 67, 78, 83, 91, 92; 112:30-33; 124:125
- b. Powers of appointment, nomination, presiding, sealing may be delegated
- c. Division of responsibility among First Presidency: declaration of Joseph F. Smith
- d. Meetings of the First Presidency
 1. With Council of Twelve every Thursday
 2. With Presiding Bishopric every Tuesday

IV. Church corporations

- a. Purpose
 1. For effective administration
 2. For lightening burden of the Presidency
 3. For providing against breaks due to death of officers
- b. Number and nature (see text for list of six)
- V. General Council of the Church
 - a. Personnel: First Presidency, Presiding Bishopric, Council of Twelve
 - b. Purpose: disposition of properties

Problems and projects:

1. Distinguish between inherent authority and delegated authority as manifested in the powers and duties of the First Presidency.
2. How does the term "The Priesthood is greater than its offices" explain why it is not necessary for a man to be ordained to the Apostleship to be a counselor in the First Presidency? How does it explain why a man cannot presume to have authority to preside merely by virtue of his Priesthood?
3. Show how Church corporations lighten the work of the Presidency, make for more effective administration, and provide against any breaks due to death of administrative officers. Refute the absurd charges made against such corporations as individual wealth-accumulating schemes. Show how the Church has always followed approved business practice in caring wisely for its holdings.

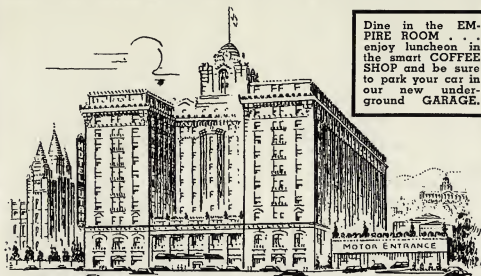
Supplementary Readings

For Priesthood and Church Government

1. The leading fact to be remembered is that the Priesthood is greater than any of its offices; and that any man holding the Melchizedek Priesthood may, by virtue of its possession, perform any ordinance pertaining thereto connected therewith, when called upon to do so by one holding the proper authority, which proper authority is vested in the President of the Church, or in any whom he may designate. Every officer in the Church is under his direction, and he is directed of God. He is also

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Melchizedek Priesthood

selected of the Lord to be the head of the Church, and so becomes, when the Priesthood of the Church, (which includes its officers) and its members, shall have so accepted and upheld him. (Doctrine and Covenants, 107:22.) No man can justly presume to have authority to preside, merely by virtue of his Priesthood, as is the case with Joseph Smith of the Reorganized Church, for, in addition, he must be chosen and accepted by the Church. The reverse was the case with him. Such action was repudiated by the Twelve, the quorum in authority after the martyrdom, and by the whole Church. An office in the Priesthood is a calling like Apostle, High Priest, Seventy, Elder, and derives all its authority from the Priesthood; these officers hold different callings, but the same Priesthood. (Priesthood Manual, p. 19, 20.)

2. I recollect a statement made at a certain time by our martyred prophet Joseph, whilst I was engaged in placing the oxen beneath the font; he said to those to whom he was showing the beauty and order of this kingdom, "See this representation of the strength and power of the Twelve Apostles." I then said to him, "They are looking towards the four quarters of the earth." He answered, "Yes. I am glad the foundation is laid so that no man can overthrow or uproot it." (Millennial Star, Vol. IX, p. 30. Alexander Badlam.)

3. After the martyrdom of our beloved prophet, the Twelve Apostles stepped forward, in the magnitude of their calling, and assumed the Presidency of the Church, and, as a quorum, they led it, with President Young as president of that quorum, for several years before there was an organization of the First Presidency; and when this organization was effected, with Brigham Young as President of the Church, he continued to preside for a space of thirty-three years, until the time of his death, notwithstanding the combined efforts of the Adversary and wicked men to destroy him from off the earth. (Journal of Discourses, Vol. 19, p. 227. Wilford Woodruff.)

4. The highest council or quorum in the Church is the First Presidency. In this body reside all the known powers of Church government. When the Church was organized there was no First Presidency. It is true, Joseph Smith and Oliver Cowdery held the Apostleship, which gave authority, under the direction of the Almighty, to build up the Kingdom of God on earth; nevertheless, there was no complete council or quorum in existence. At that time none of the offices of the Aaronic Priesthood had been made manifest, and only on the day of organization was the first office in the Melchizedek Priesthood—the Eldership—conferred. This Presidency, which was now established, exercised only part of the powers belonging to the First Presidency. Joseph Smith and Oliver Cowdery ordained each other to the office of Elder, being so commanded, and then offered themselves to the newly organized Church as a gift from the Lord, to be their presiding Elders and spiritual guides. This was the first step toward the organization of the first council.

In the latter part of 1830, Sidney Rigdon was called by revelation to assist Joseph in his labors, especially to act as scribe. During the first thirteen months the important business of the Church, both spiritual and temporal, was transacted by conferences, Joseph and Oliver presiding. (Keeler, Church Government, p. 130.)

THE CHURCH MOVES ON

(Concluded from page 222)

the Liahona, and active as missionary, editor, and writer for the Church in various capacities, died. He was born November 29, 1864, at Lianalinchy, Antrim, Ireland. He was first attracted to Mormonism through the preaching of President Charles W. Penrose.

Helen Keller Receives Braille Book of Mormon

CALLING upon President Heber J. Grant during a visit to Salt Lake

City in March, Miss Helen Keller, deaf and blind woman remarkable for her accomplishments, received with pleasure a gift of seven volumes constituting the Book of Mormon printed in Braille. President Grant made the presentation. During a lecture and demonstration in the Tabernacle on behalf of the blind, Miss Keller, at her special request, heard Governor Herbert B. Maw relate the history of the building and describe its construction.

She has a Smart Mother!

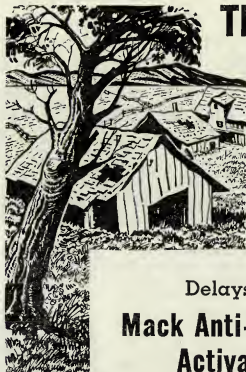
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THE CHURCH MOVES ON

(Concluded from page 243)

Z. W. Jacobs Made King's Council in Alberta

ZEBULON WILLIAM JACOBS recently received the appointment of a King's Council in the Province of Alberta, Canada. He was called to Canada as a missionary to assist in the construction of the Irrigation Canal by President Lorenzo Snow in the spring of 1899. He taught school for some time, after which he studied law and became the first Latter-day Saint to be admitted to the bar, in 1913. In 1917, he obtained the degree of Bachelor of Laws from the Alberta University. He was called to the Inner Bar, where he was made a King's Council in November, 1940.

At present he is associated as counselor to President Edward J. Wood both in the stake presidency and temple presidency at Cardston, Alberta, Canada.

Member of Church Made House Leader in Alberta

JAMES H. WALKER of Raymond, Canada, prominent member of the Church, has been installed as opposition leader of the House in the Alberta Legislature. Latter-day Saints in Alberta number about twenty thousand, or 2.5 per cent of the 800,000 population. Generally from the Warner constituency, a member of the Church has been elected to the Alberta legislature, but it was regarded as a great compliment when a member of the Church was chosen leader of the opposition in the House.

Elder Walker, a farmer and former president of the Raymond Board of Trade, is credited with being the chief influence that gave the region a sugar beet industry. Provincial treasurer is Solon Low, and minister of lands and mines is N. Eldon Tanner, both Latter-day Saints.

Primary Pennies Provide For Children's Hospital

THE annual "Birthday Penny" drive of the Primary organization, which took place the first two weeks in February, will make possible the care of several hundred children who find their way to the Primary Children's Hospital and the L. D. S. Hospital in Salt Lake, and in other hospitals ranging north into Alberta, Canada. The money will be used exclusively for hospitalization, for physicians and surgeons provide their services free for this work.

New Branches Organized

DIVIDEND BRANCH, Santaquin-Tintic Stake, and Powell Branch, Big Horn Stake, have been recently added to the list of independent branches in the Church. Kenneth F. Cropper has been named branch leader in Dividend; presiding Elder in Powell is Eugene Christensen.

FORMED from parts of the Mar Vista Ward, Inglewood Stake, and the Arlington Ward, Los Angeles Stake, a new branch embracing Culver City and Palms has been formed in the Inglewood Stake. Philip H. Hearst has been appointed president.

1941 CHAMPIONS OF M MEN BASKETBALL



Arlington Ward cagers of Los Angeles won gold basketballs as champions of the 1941 all-Church tournament in Salt Lake after a 35-33 victory over the Mansueta Ward from Provo. The victorious squad includes: Front row, left to right: Arnold Hamore, Bob Stevenson, Collins Jones, Tom Fears. Second row: Bernard Jones, Talmage Jones, Coach Frank Struins, Wallace Ord, and Harold Jones. Back row: Trainer Stillman Pond and Blaine McMurrin.

These Grandview Ward M. I. A. courtiers, champions from Grant Stake, won the M. I. A. General Board's Sportsmanship Trophy, a beautiful plaque, symbolical of the highest ideals of M Men athletic competition. Members of the team shown in the picture are: First row, left to right: Coach Leo Bateman, Dick Iverson, Earl Thurman, Kent Bateman, mascot, John Hendricks, and Dick Coleman. Back row: Ken Wettstein, Willard Johanson, Allen Wettstein, Lamar Butterworth and Don Campbell.



MORMON YOUTH IN THE HALL OF FAME

(Concluded from page 218)

refused to be thwarted in his purpose. With a determination to live and succeed he went through public and high school and on to the University of Alberta, where he was an honor man. Fresh honors came to him at the University of Wisconsin, where he obtained his Ph. D. degree.

A recent issue of the University of Alberta's *The Gateway* pays Dr. Woolley the following tribute:

Life has not been easy for the boy from Raymond, Alberta, who has fought successfully at the crisis of his life—for Wayne Woolley is blind. . . How it is possible for a

chemist to do such wonderful work is the story of a young man training his assistants to do the work with his brain.

In every man's heart there are special places set apart for his mother and his religion. Dr. Wayne Woolley owes a great debt of gratitude to his mother, who by her faith in his ability has played no mean part in his success. . . . The convictions of the Mormon religion, too, have given Wayne the guidance that the great usually require. His faith and his striving have been directly influenced by his church.

U. of A. has had many famous sons, but as long as chemistry continues, the name of Dr. Wayne Woolley will live on. For this reason we, the students of this institution, join together to respect and congratulate him.

BRIDGING THE GAP

(Concluded from page 212)

It is only truth that counts in such vital matters as the development of a life. No matter how good our intentions, or what our beliefs or expectations, if we violate the laws of nature, which are the laws of God, in our work with boys, the results will be disappointing to us, and likely to them. We must know the boy, and we must recognize that he is the center of interest in all our Scouting program. It is his birthright we are dealing with. As he succeeds, so we succeed; as he fails, so we fail. And no amount of logic, no amount of conformity to former practices, no amount of programing in terms of adult notions, will be effective if they violate the laws governing the development of the boy himself. We must learn the facts; we must face the facts honestly and courageously; and we must act in the light of the facts as we learn them.

All this is the purpose of the Explorer program. The national program and the Church program are both broad enough to make provision for every activity necessary to meet the needs of the growing boy to develop him into a desirable type of individual citizen and

Latter-day Saint. An almost unlimited number of activities are suggested in the Explorer program to care for all the boys' needs in the fields we have spoken of. And the leaders of the boys are given almost unlimited scope in which to direct the activities of the boys, providing they do not lose sight of the major goals set up in the program—the welfare of the boy and of society in its broadest and best sense.

If the program falls down, it is because of our inability to understand it aright, or to apply it aright. The boy is all right. The program is all right. Our need—our great and crying need—is to get leaders with the time, the vision, and the spirit to get the boy and the program together. We need to know the boy better; we need to see our objectives clearer; and though we need to know the program better, we must never forget that just as the Sabbath was made for man and not man for the Sabbath, just so the Explorer program is made for the boy and not the boy for the program. If we can keep all this in mind, and carry out the program as is intended it shall be carried out, then, indeed, the program will bridge the gap.

RETURN

(Continued from page 205)

thing was all right. I could cry now with the others, cry with relief and joy. I was filled with a sense of pride for this thing well done.

I looked at him as he stood with his arm around Mama, the baby on his other arm, and I noticed that the collar of his broadcloth, long-tail coat was frayed, that his shirt was patched, and his trousers shiny and worn. He was thinner than he had ever been, and there were points of gray in his black hair. I knew, suddenly, that in spite of his cheer-

ful letters home, always full of hope and encouragement and "the goodness of the Lord," he had sacrificed, gone without meals even as I had done. I felt very close to him; and very, very proud of him.

I could hardly wait until we could go outside together and I could show him the garden and the barns and the animals. I could picture him saying, "That's fine, son; you have more than earned your fifty cents." And I could see him handing me the silver piece—large, shining—

(Concluded on page 246)

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R. C. Pooley—Director of English Teachers Conference—University of Wisconsin

Mark L. Entori—Director of Family Life Institute—Cornell University

S. W. Chan—Special Lecturer—Stanford University.

John A. Widtsoe—Moral Education—Former President of the Utah State Agricultural College and University of Utah

Franklin L. West—Moral Education—Commissioner of Education, L. D. S. Church

Frederic Ganzert—Latin American History—University of Utah

Jennie Campbell—Elementary Education—Utah State Department of Education

Tessie Agan—Housing Problems—Kansas State College

Mildred Ahlstrom—Demonstration School in Teaching of Family Life Problems—Tulsa, Oklahoma School System

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LOGAN, UTAH

Return

(Concluded from page 245)

could see myself going to the store, picking out the penny candies I would share with the other children—licorice, gum drops, jaw-breakers; buying Mama a handkerchief to pin on her dress on Sundays; something for Papa, for the baby.

I could hardly wait, but Mama and he seemed to have so many things to say to each other—Jennie's sick spell, what the Doctor said about her heart; Jimmie's running away several weeks before; the trip; dozens of things that they could just as well say some other time.

Finally, Mama went to start dinner, and I had a moment alone with him. I knew I must come to the point quickly before one of the other children came tugging at his leg, shouting at him.

"Papa," I began and he turned to me, though his eyes had a sad, far-off look in them. "Papa, I've kept the garden and tended—to things—I've—"

"I know, son," he said gravely. "Mama has written what a help you have been." Then, he put his arm about my shoulders—just as I had imagined he would—and I could scarcely stand still for the trembling that shook me. He said solemnly, "Yes, you have helped fill a mission."

I waited breathlessly for him to say more, but he just stood quietly, his hand pressing hard on my shoulder. I knew he had forgotten. A lump rose in my throat despite my pity and my understanding.

He made no sign of going with me, so I walked out alone, to the garden. I stood very straight because I was telling myself that I was too big to cry. For several moments I could not see anything. When things went into position before my eyes I saw the garden, green and fresh from watering; I saw furrows straight and clean of weeds.

I did not understand the emotion I felt, but later I knew I was happier than I had ever been . . . in a funny, aching sort of way.

GOSSIP

By Rose Jean Rasey

Gossip is a whirlwind
Augmented as it flies;
Always, just by accident,
Blows dirt into our eyes.

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BOOKS

Navajo Peace

(Continued from page 215)

at a glance how the people were surrounded by the Indians, and they gave some very pointed counsel, advising the people to build and settle in a fort, treat the Indians kindly, and live their religion. The settlers were told not to scatter out over the country till other places could be established, and they were promised that if they remembered to observe this counsel, it would not be necessary for them to take the lives of the Indians, and the Lord would care for and protect the people of the colony.

It is now sixty-one years since the first settlers located in San Juan County, Utah. Many of the original pioneers have passed. Not one Indian's life was taken by the early Mormon pioneers, and with but one sad exception, not one of the pioneers lost his life at the hands of the Indians.

As before stated, the first specific counsel given to the members of the new colony was that they should locate in forts until such time as it was considered safe by the Church authorities to scatter out on ranches. About five years after locating on the river, the Barton brothers and the Hyde family established an Indian trading post about ten miles down the San Juan River, west of Bluff, the new settlement. Amasa M. Barton was manager of the company, and all went well for a time. By extraordinary thrift and industry, the company prospered and forged ahead.

But one day two husky young Navajos came into the store, "trouble bent," as later events proved. One of them had some beads in pawn, but some of his folks had been in since the first date of the pawn, and drawn still other merchandise on the beads, and for this the young fellow refused to make payment. Mr. Barton tried good-naturedly to pacify the Indians, but they were sullen and ugly, and one of them, taking him by surprise, grabbed him from behind and attempted to hold him fast while the other shot him with a small calibre pistol. Of the two shots thus fired, one took effect in Mr. Barton's head, but the other, missing its mark, lodged in the heart of the fellow holding him. The Navajo, thus mortally wounded, succeeded in walking out of the store where he dropped dead in less than

(Continued on page 248)

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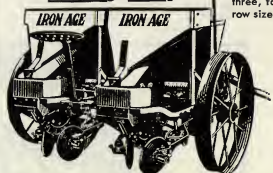
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Navajo Peace

(Continued from page 247)

a minute. The first shot left Amasa Barton in a dazed condition, and the remaining Navajo, after seeing that he had killed his own companion, fired another shot into the fallen storekeeper's head and fled into the reservation.

There being no other menfolk at the post, Mr. Barton's wife, and her mother, Mrs. Hyde, sent a friendly Pahute in haste to Bluff, where President Platte D. Lyman and the writer answered the call and returned to the place of the trouble. Before their arrival, however, several Navajos came from across the river, removed the body of their friend, and looted the store, taking with them all they could carry.

A week of bitter sadness followed this tragedy. Our poor friend, Amasa, lay unconscious and suffering, while the Navajos gathered on a high mesa across the river in plain view, and apparently became more excited every day. For some reason unknown to us, they fired their guns at frequent intervals, and this demonstration continued several days. At night they would build fires and stand or lie by them till morning.

ONE day we noticed an Indian leave the crowd and start down the high bluff, coming straight for the post. He was alone and that looked good to us. Under ordinary conditions the sight of our friend Tom Holliday walking boldly up the river bank towards us would not have meant much, but what the appearance of our manly friend meant to us just at that time in our peril, is almost too sacred to attempt to tell. There are some things that the Good Father of us all brings about in working out "His sovereign will," and all we can say is that he was our "Friend in need."

The first words of Tom Holliday were: "I come to see what is the trouble between my friends, and to see if I cannot do something to help make peace."

The four or five men and six women who had kept vigil over our wounded brother for days and nights at this lonely trading post, with the hundreds of Indians acting so strangely all around, accepted the visit of our stalwart friend as a direct interposition of a kind Providence. As soon as Holliday found out the true condition of our camp, and ate lunch, he went back to his people across the river, and advised them to

NAVAJO PEACE

return to their homes. He told them we were not on the war path, and that if any trouble came to them, it would be from Washington, D. C., and it would not come till some time in the future, if at all. The Indians took our peacemaker's advice and scattered for their homes; Holliday returned to the post and stayed with us a day or two.

Amasa Barton lingered in a dazed condition seven days without sleep, before passing away. As is usual in very serious trouble, the women of our party stood up under the strain of that trying time better than we men folk. The remains were taken to Bluff, where services were held and the body placed in the cemetery there.

A few weeks later, about one hundred Navajos came into Bluff with their war paint and guns and demanded a war council. There were but three grown men in town: Bishop Jense Nielson, John Allan, Jr., and the writer, who acted as interpreter. The Indians were told that if they would dismount and stack their guns, we would consent to hold a council, otherwise they

could return to their homes till they were ready to meet us as friends should meet, on equal terms.

Some of the older heads saw the point and stacked their guns as requested, but the majority remained sullen. We insisted that our request was right, and that it was final; they must do as we suggested or withdraw. Then they gave up a few at a time till all that were armed had submitted, and the council proceeded.

In answer to their questions as to what we intended to do about the killing at the Barton-Hyde Post, we gave them to understand that we would not do any fighting, that we were not soldiers, that our business was to farm and raise stock, and that we were trying to teach all men—red, white, or black—to live in peace. But we told them, too, that all Americans paid taxes to the general government, and in case there were Navajos, Utes, Mexicans, negroes, or white people who would not obey the law and pursue the ways of peace, our big men at Washington had trained fighting men

ready to go anywhere and do the fighting for all peaceful Americans; and in case the Navajos would not now listen to our offers of friendship, and preferred to fight, we would notify the big men at Washington, and soldiers would be sent in to fight it out with them. On the other hand, if they wanted to talk it over as sensible people, the government would send in wise men to confer with the leading men of the Navajos, and settle it in a peaceable way.

This latter proposal got over to them at just the right stage of the pow wow, and that party of Navajo warriors was completely whipped, suing for peace, and ready for the long pipe.

The San Juan pioneers were more than willing to give the Lord full credit for leading us safely out of these and other perils, to thank Him for inspiring our leaders to send faithful Indian-scout missionaries to the Indians where the foundation of peace was laid, and thankful also for our old friend Tom Holliday, who appeared on the scene in the darkest moment of trouble to prove himself "a friend in deed."

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ASK FOR BULLETIN

The Summer Session Bulletin, ready for distribution about April 1st, gives full information concerning credit, fees, etc., lists and describes briefly ALL courses offered; names the local and visiting faculty. The public is cordially invited to the lectures, book reviews, and musical programs provided daily the first five weeks at 11:00 a. m. in Kingsbury Hall.

If you do not regularly receive a copy of the Summer Session Bulletin, request a copy of

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BIOCHEMISTRY AND ALCOHOLIC RECREATION

(Continued from page 210)

of the higher thought centers of the brain so that simple activity will suffice for amusement. There is an element of grim humor in the picture of a world in which men use the marvel of intellect to win success and time for leisure and recreation, and then in that time, so hard won, deliberately lock up with alcohol their greatest source of enjoyment, and seek fun in half-consciousness.

The apparent object of those who advocate the moderate use of alcohol is to drink only often enough to replace the alcohol naturally eliminated by the body and thus remain in a carefree, happy state for the duration of a social occasion. While the drinker can tell when the effect of a cocktail is wearing off he cannot always tell when it is becoming too strong; if he takes too many, the power of judgment is destroyed so that he becomes powerless to recognize severe intoxication or to halt it. It is this pitfall of overindulgence which is still generally held to be the most dangerous problem associated with the use of alcohol. Advocates of moderation contend that with a little time people can get used to having liquor and learn to control it. The biochemist points out that sanity depends, among other things, upon the chemical stability of the nervous system.

This state of stability is different for each person and will be affected more sharply by alcohol for some than for others. The absorption and elimination of alcohol by the body fluids vary greatly even for a single person, being affected by eating and exercise as well as other activities. The biochemist must conclude with the support of the psychiatrist, who reports the actual cases, that there will always be some members of society who cannot tolerate alcohol. In the case of the sensitive person, the powers of judgment in the brain are so quickly anesthetized that he is not aware of intoxication and therefore has no will to stop drinking.

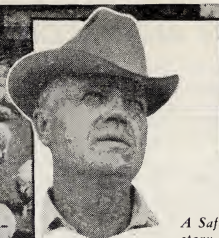
Other individuals apparently have never been comfortable in their social environment, so that when they use alcohol and revert to youth or childhood, they do not reach a state of comfort, and consequently drink themselves into a state of forgetfulness and become hopeless addicts. For this section of society, there is no middle ground; it is simply total abstinence or drunkenness. Those

who support the alcohol industry cannot shirk the responsibility for its effect upon those who cannot tolerate the drug. It is actually impossible to say with any assurance as so many have said, "Oh, have a little drink; one drink never hurt anybody."

IS THE danger of over-indulgence confined largely to those who are sensitive to alcohol and to those who have failed to make a happy adjustment in their social environment? The answer based upon biochemical study is "No!" The human body itself produces substances which affect the stability of the nervous system in much the same way that it is affected by alcohol. Thus the nervous system may be temporarily thrown out of balance by shock resulting from severe nervous strain or it may be permanently out of balance due to abnormal glandular activity. Permanent or recurrent irrational behavior is called insanity, while the temporary condition is termed nervous shock. Nervous shock often follows the tragic or disappointing experiences of life such as the loss of a loved one, severe sickness in the home, or business failure. Hysteria, loss of memory, of muscular coordination, and other abnormal conditions are largely the result of the chemical unbalance produced in the nervous system.

It logically follows that if a person who has been under severe strain or who has suffered a shock takes alcohol even in small amounts to "let down" and relieve the tension, the effect of the alcohol added to the effect of his self-producing destabilizing agents may easily and quickly destroy his power of judgment so that he will not be aware of intoxication or have the power to stop drinking. Again, numerous case histories of acute alcoholism support this conclusion. Moderate use of alcohol may change to excessive use during periods of emotional stress or severe nervous strain. But here it must be emphasized, these are the shocks of life which may wait around the corner for any man at any day or any hour. It must be concluded that no person who uses alcohol in moderation can be assured that he can meet the shocks of life and continue to maintain moderation, not because of the lack of will but because of the nature of the drug!

(Concluded on page 252)

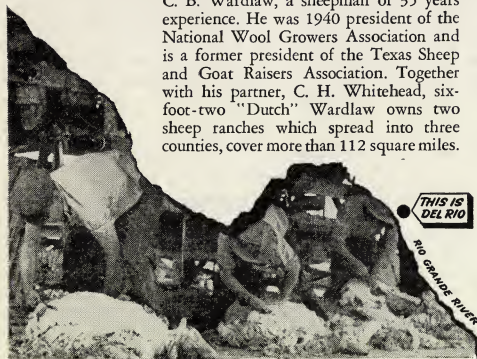


*A Safeway Ranch and Farm Reporter
story of interest to Utah Farmers*

MILLIONS OF LAMB DINNERS start at "Dutch" Wardlaw's ranch

Just across the Rio Grande River from Mexico — at Del Rio — I checked in with C. B. Wardlaw, a sheepman of 35 years experience. He was 1940 president of the National Wool Growers Association and is a former president of the Texas Sheep and Goat Raisers Association. Together with his partner, C. H. Whitehead, six-foot-two "Dutch" Wardlaw owns two sheep ranches which spread into three counties, cover more than 112 square miles.

"We raise about 12,000 lambs yearly on our two ranches," Mr. Wardlaw told me. "All wether lambs are sold as feeders, along with about 15% ewes we have culled out. The bulk of our ewes are kept for replacements and we hold them six or seven years." Around 25,000 sheep are sheared yearly on the Wardlaw-Whitehead ranches. No wool is held on the ranches — practically every pound produced in this area is stored in a warehouse until sold



THIS IS
DEL RIO

RIO GRANDE RIVER

Oscar, a smart goat, is here shown leading feeder lambs onto a two-decker truck for shipment. All wether lambs are sold as feeders

WHAT ABOUT water, Mr. Wardlaw? "Our sheep get plenty of water. We pump it up from wells operated by windmills."

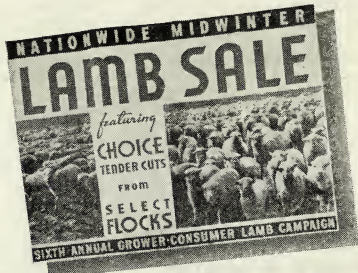
Feed costs run high? "Right on our own range you will find mesquite grass, live oak, shin oak, Juajilla, Sotal, Cenizo brush. Only in the driest years do we need to give our sheep feed besides what they get on the range."

How about labor? "Our land is fenced off into pastures of from 1,000 to 2,000 acres with sheep-tight mesh wire. With these fenced ranges our labor costs are very low—one man on horseback can usually handle from 8,000 to 10,000 acres."

What are your ideas on marketing? "Like every business we have our marketing problems and price ups and downs. On the production end we've developed a medium-weight feeder lamb of the type many feeders have been demanding. We're making progress on the selling end, too, with the help of Safeway and other food chains. Safeway is helping to get more people eating lamb by advertising lamb regularly. Those producer-consumer lamb drives put on by Safeway and the other chain stores have given us a real marketing lift. In the National Wool Growers Association's 'eat more lamb' campaign I know the Safeway folks have cooperated one hundred percent."

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Here's display banner used by Safeway stores during one of the producer-consumer lamb drives referred to here by Mr. Wardlaw

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BIOCHEMISTRY AND ALCOHOLIC RECREATION

(Concluded from page 250)

Finally, the antagonism of alcohol to morality has long been recognized. The chemistry of alcoholism emphasizes this incompatibility and its inherent danger to society. Among the thought patterns in the brain which are blotted out by the action of alcohol are those associated with appetites. Nature has made the sex impulse among the strongest of the natural appetites. As the concentration of alcohol increases in the nervous system, the wall of intelligent and spiritually stabilized restraint must inevitably crumble and disappear. It is no longer a matter of training, of pride, or of refinement; it is reduced to simple chemistry. Wherever the use of alcohol becomes widespread, loose sexual relations must follow with all the misery of shattered lives, broken homes, disease, and degradation. Even without the records of social agencies to testify, the statement could hardly be contested, since only two facts are concerned, both established experimentally:

first, under the influence of alcohol natural appetites remain active; second, alcohol destroys the acquired power of restraint.

The study of the biochemical action of alcohol in the nervous system, then, supports the conclusions that:

1. Alcohol tends to eliminate intellect from recreation in an amount proportional to the alcohol consumed.

2. A fraction of the population cannot tolerate alcohol or control its use, but soon becomes subject to addiction and drunkenness.

3. Nervous strain or shock tends to unbalance the nervous system in such a way that a moderate user of alcohol may easily lose control of drinking and become an alcoholic.

4. The acquired restraints which are a mark of refinement and culture are obliterated by the action of alcohol on the brain, leaving uncontrolled appetite to tear down the standards of morality and thus threaten the very foundation of Christian civilization.

JAREDITE BARGES

(Concluded from page 211)

and in back of the tube, just at the top of the second deck, the living quarters of man and animals. The hold, or bottom, is the place where food, water, and "seed of every kind" are stored. These stop holes can easily be opened or closed as needed.

The purpose of the bottom hole is at least two-fold: First, it acted as a stabilizer to keep the barge at an even keel; second, it could be used to get rid of refuse. As a third function, it may also have aided in inducing the circulation of air when the barges were "tossed upon the waves" whereby air would be sucked in and forced out again through the tube.

When the barges were ready for debarkation, all varieties of provisions were taken into them. They also had a cargo of all kinds of animals, fowls, seeds, and the "deseret." They also took fresh water. The record reports that they were "tight like a dish." In the center of the barges were provided several vats for the storage of water, which also acted as ballast, for the barges had to keep their equilibrium. When a vat was emptied for drinking purposes, it could be refilled with sea water.

After they had "set forth into the sea" furious winds blew them toward the "land of promise" and they "were many times buried in the depths of the sea and were encompassed about by many waters" but were immediately "brought forth again upon the top of the water" through the cry of their faith and the "lightness" of their craft.

It is easy to believe that boats of this size would be buried many times in the sea, for they were small, probably not more than a hundred feet long, with a cargo of between seventy and ninety tons, negotiating the Pacific Ocean with waves, at times, over fifty feet high.

Their mode of travel from the shores of Asia was in barges "upon the waters," and their motivated power was furnished by "furious winds." Quite probably their route was in the Japan Current, which travels from east to west at a rate of between twelve and twenty-one miles per day, and if the Pacific is about seven thousand miles across, the "three hundred and forty and four days" that they were upon the water would be pretty well consumed. They disembarked near the land called Desolation by the Nephites, "it being the place of their first landing."

Evidences and Reconciliations

(Continued from page 225)

one must cancel out the effect of the Fall.

It was one of the tasks of Jesus Christ to effect this return of body to spirit. He was born of a mortal woman, but begotten by God, an eternal Being. Hence, He was both man and God, of earth and of heaven. By His death and subsequent resurrection, the bodies of all men, laid in the grave by Adam's act, were or will be raised into eternal life. This is the atonement of Jesus the Christ. The death of Jesus, who had immortality within His reach, was not as the death of mortal men. Just how His death brought about the resurrection is not known, and, as with the "Fall," is probably beyond human understanding.

Yet, vicarious acts, faintly comparable to the vicarious acts of Jesus and Adam, appear in daily life. One man may for certain purposes cut the wires that supply a city with light, leaving multitudes to find their way in darkness. Another man may reunite the wires, and again flood the city with light. The cutting of the wires, and especially the reuniting of them, is often done with peril to life.

Jesus died that men, all men, may recover their earthly bodies from the grave. Despite our frailties, follies, or sins, our bodies will be raised from the grave and given to the waiting spirits. Every person born into the world will be so resurrected. The separation of our earth-bodies through Adam's act is cancelled out by Jesus, in his willingness to pass through death and the resurrection.

Men must do many things to win salvation in the Kingdom of God. Jesus, the Christ, as head of the Plan of Salvation, under His Father, has many duties to perform for the blessing of man; and consequently has many titles. He is known as our Elder Brother, our Redeemer, our Advocate with the Father, each title meriting special discussion. His compensation for Adam's necessary act, by which He brought about the resurrection, is the most direct meaning of His title, Redeemer.

The "Fall of Adam" and the atonement of Jesus Christ are necessary key concepts of the Gospel. Christianity stands or falls with them. Neither of these concepts can be understood except as they are placed in their proper places in the whole Plan of Salvation. Yet we know that they were equally

(Concluded on page 255)

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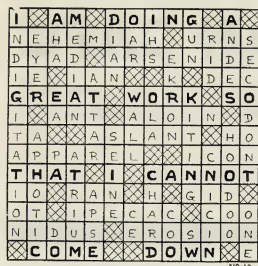
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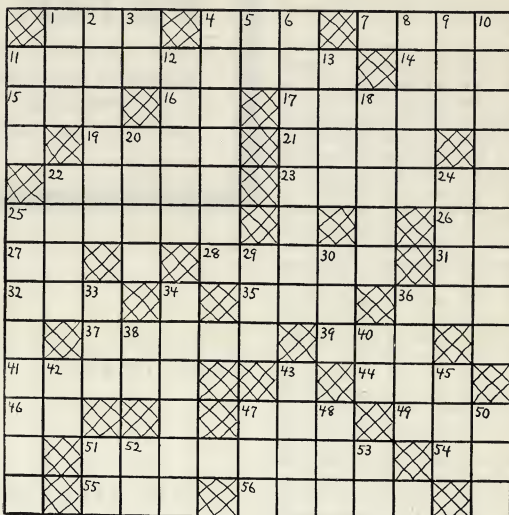
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Scriptural Crossword Puzzle—Shushan's Lovely Queen

"And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so."—ESTH. 2: 4.



ACROSS

- 1 "the maid was fair . . . beautiful"
 4 "he set . . . royal crown upon her head and made her queen"
 7 "And the . . . said unto Esther"
 11 " . . . sat on the throne of his kingdom, which was in Shushan the palace"
 14 Extinct bird
 15 "if a man shall dig a . . ."
 16 Pair
 17 Resounded
 19 "and sin as it were with a cart . . ."
 21 Screw pine
 22 "because the Lord . . . Israel"
 23 "Shushan's Lovely Queen"
 25 Coin of Peru; ride on (anag.)
 26 From
 27 "over . . . hundred and seven and twenty provinces"
 28 Spy
 31 Printer's measure
 32 Exclamation of disgust
 35 "all that handle the . . ."
 36 "there is . . . law of his, to put him to death"
 37 "every perfect gift is from . . ."
 39 "Go, gather together . . . the Jews"
 41 "The adversary and enemy is this wicked . . ."
 44 High mountain
 46 Size of shot
 47 "extol him that rideth upon the heavens by his name . . ."
 49 "bore his ear through with an . . ."
 51 " . . . came before the king; for Esther had told what he was to her"
 54 New England state
 55 "seal it with . . . king's ring"
 56 "out of the house of the . . . unto the king's house"
 Our Text from Esther is 1, 4, 7, 22, 23, 37, 39, 55, and 56 combined.

DOWN

- 1 Descendant of Gad 1 Chron. 5: 15
 2 Native sodium carbonate
 3 Repeat sign in music
 4 Ship worms
 5 Part of the day
 6 Feminine name
 8 "There is yet one man, Micaiah the son of . . . 1 Kings 22: 8
 9 New Testament form of Noah
 10 "the country of the . . . which is over against Galilee" Luke 8: 26
 11 "strong and . . . for war"
 12 "a large . . . room furnished"
 13 "fill the waters in the . . ."
 18 "whosoever shall . . . this word"
 20 "And Esther set Mordecai . . . the house of Haman"
 22 Marine fish
 24 "planted . . . a garden eastward in . . ."
 25 "Mordecai, who had taken tier for his . . ."
 29 American author
 30 Time
 33 Son of Noah
 34 Against
 36 Oil
 38 The soul (Egypt. Relig.)
 40 Note
 42 "and fell down . . . his feet"
 43 City in Maine
 45 "they cast . . . that is, the lot, before Haman from day to day"
 47 "he had told them that he was a . . ."
 48 An occupant of the ark
 50 "bored a hole in the . . . of it"
 51 Sinai was one
 52 " . . . that men would praise the Lord"
 53 That is

Evidences and Reconciliations

(Concluded from page 253)

necessary, as are the beginning and end of a journey.

Adam and Eve, who began the earth work in sacrifice and courage, are the greatest and noblest of the human race. Jesus, the Christ, our Master and Brother, who gave His very life for man, is the great divine Leader of the Plan formulated by God for man's good. In His name, through the appointment of the Father, are done all things pertaining to the earth and the race of men.

(A full discussion of this subject is found in President John Taylor's *The Mediation and Atonement of Our Lord, Jesus Christ.*)—J. A. W.

The Editor's Page

(Concluded from page 203)

I told the people in Tooele County, in that seven-and-one-half-minute speech, that there should not be a man in Tooele County who had no more means than I had who would do more for building meetinghouses, who would do more for any public enterprise in that county, than I would do; that there should not be a man in that county who would live the Word of Wisdom more strictly than I would; that there should not be a man there who would be a more conscientious tithepayer; and that I would do everything the equal of any other man, as far as my ability would allow me to do, that I required of any other man. I am a firm believer in saying "Come on" instead of saying "Go."

They may have sung there that day—I am inclined to think they did—"We Thank Thee, O God, For a Prophet." I have traveled six solid weeks at a time in different settlements and heard, "We Thank Thee, O God, For a Prophet," sung in every one of them; and I have thought time and time again that there were any number of Latter-day Saints who ought to put a postscript on it and say, "We thank thee, O God, for a Prophet, to guide us in these latter days, provided he guides us the way we want to be guided."

Of course things in or out of the Church do not always go to please us, personally, but the thing for each and every individual to do is to make up his or her mind that he or she is going to do the thing the Lord would like rather than making himself unhappy by seeking cause for criticism.

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Your Page and Ours

CORRECTION

THE birthday of Elder George F. Richards of the Council of the Twelve falls on February 23, not on February 27 as erroneously announced in the *Era* for March, 1941, p. 157. (See also picture of George F. Richards Family, page 221.)

Sinc—*ERA*—ly Speaking

Wife:

"We should subscribe to the *ERA*.
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Each month in the *Improvement ERA*.
Thus quoth our good sister, *VERA*."

Hubby:

"You're right, we'll have it, my d*ERA*.
The 'Voice of the Church' we will h*ERA*.
So now rest at ease, my dear *VERA*.
For I've already paid for the *ERA*."

—J. Ed. Welch, Wd. Clerk,
Huntington Park Ward,
South Los Angeles Stake.

Graegle, Calif.

Dear Brethren:

PORTOLA BRANCH needs more than the average allotment of order books because we have many members and friends who value good reading each month more than they do two dollars. Most of the success Portola is having in our *Era* campaign this year and in past years is due to this fine co-operation on the part of these fine people.

If we can get an *Era* in every home and also find some way to get them to read their *Eras*, then we can say, "Well done."

Yours respectfully,
Kermit Maxwell,
Era Director.

Dear Editor:

YOUR magazine is doing a great work in my home. My husband is an agnostic, and the *Era* is the only religious magazine he will read. He remarks that those who write for the *Era* on religious topics "know what they are talking about." My boys enjoy it, and I certainly admire it.

S. M.

San Leandro, Calif.

Dear Brother:

ENCLOSED please find P. O. M. O. for my year's subscription to the 1941 *Improvement Era*, beginning with the January number.

I am keenly anticipating the information and instruction the *Era* is going to have for us this year, for it is and is going to be an exceptional year and we shall need that "lamp to our feet" where so much print is rubbish.

Sarah E. Pearson.

Lynn, Mass.

Mr. Heber J. Grant, Editor.

Dear Sir:

WHILE reading your magazine in the Lynn Public Library, I was greatly pleased to note that you carried no liquor or cigarette "ads" and that you were very outspoken about liquor. For that reason I am taking the liberty of sending you an article explaining how the city of Lynn back in the "Gay Nineties," fought the liquor business tooth and nail, year after year and often succeeded in keeping the saloon out.

Merton Speed.

College of Agriculture,
Madison, Wisconsin.

A GRADUATE student here from West Virginia who is writing a thesis on religious publications informs me that our magazines and newspapers are far ahead of those of other denominations. . . . The *Era* especially.

William B. Ward,

Assistant, Agricultural Journalism Dept.

HABIT?

An invitation to dinner had been sent to a newly-settled physician, and in reply the hostess received a letter so hopelessly scrawled that she was unable to make out whether it was an acceptance or otherwise.

"Take it to the druggist," said her husband. "Druggists can always read doctors' writing, no matter how bad it is."

She did so. After looking at the letter a moment, the druggist went to the rear of his store. In five minutes he returned with a bottle.

"There you are, ma'am," he said; "that will be fifty cents."

AYE, AYE, SIR!

"Dearest," said the new husband to his bride, "do you really think I'll prove a satisfactory mate?"

"Oh, you'll do for a mate all right," answered his precious girl. "Now look me over and tell me what you think of your captain."

CHILLING INDEED

Betty: "Mother, I got 45 in arithmetic, 75 in spelling, but I knocked them cold in geography."

Mother: "That's fine. What did you get?"

Betty: "Zero."

TRUTH WILL OUT

Teacher: "Sammy, can you tell me who is the speaker of the House?"

Sammy: "At our house it's Ma, mostly."

BETTER THAN HE THOUGHT

Businessman: "What do you do with all these pictures you paint?"

Modernistic artist: "Why, sell them!"

Businessman: "What? Name your terms! I've been looking for a salesman like you for years."

MODESTY

Judge: "Have you anything to say before I sentence you?"

Prisoner: "Nothing, your honor, except that it takes very little to please me."

TOO TRUE

Teacher: "Now, boys, if Napoleon were still alive today, what do you think he would be doing?"

Smart Alec: "Drawing the old-age pension, sir."

THE PRACTICAL SIDE OF IT

An old farmer was complaining bitterly to the minister of the terribly bad weather for the crops when the latter reminded him that he had much to be grateful for all the same.

"And remember," said the good man, "Providence cares for all. Even the birds of the air are fed each day."

"Yes," replied the farmer darkly, "off my corn."

BE GRATEFUL

"Really, gentlemen," said the candidate, "with all this uproar I can hardly hear myself speak."

"Well, cheer up," shouted a man, "you aren't missing much."

The background of the entire page is a sepia-toned photograph. In the upper half, the Salt Lake Temple is visible, its multiple spires and ornate architecture partially obscured by a large statue of Brigham Young on the right. The statue is shown from the waist up, wearing a long coat and a bow tie. Below the temple, there are trees and a large crowd of people gathered in front of a building, likely the same temple, in a historical setting.

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